

THE

Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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Ecclesiastical Affairs.

THE BISHOP OF EXETER AND DISESTABLISHMENT.

WE like the Bishop of Exeter. We entertain a deep respect for the truthfulness, candour, manliness, and catholicity which, with much consistency, he has displayed throughout his public life. It seems to be one of the results of having for many years the superintendence and instruction of youth that he to whom they are committed almost unconsciously becomes more liberal in his opinions, broader in his sympathies, and less disposed than others to attach importance to the differences which in mature years are apt to separate man from man. Dr. Temple has spent the best part of his life in guiding the nascent powers, intellectual, moral, and spiritual, of sons of the British gentry. That he has done so conscientiously and with rare judgment, is an honour which we rejoice to recognise. The political sagacity which placed him on the episcopal bench, we are ready to admit. In opinion, and possibly in articles of religious faith, we widely differ from the right reverend prelate. But we cannot but allow that he represents to his countrymen a far higher type of the office which he sustains than we have been accustomed to meet with in the Church of England for a long and dreary cycle of years.

But Dr. Temple is a man, and, as a man, he naturally, perhaps inevitably, takes a tinge from his position. As a bishop of the Established Church, that is, of the Church which in this country is legally ascendant, has special privileges, and is, to a large extent, provided for out of public resources, the Bishop of Exeter, in dealing with the question of the Establishment, can hardly be accepted as an unbiassed witness. In his primary visitation charge at Liskeard he entered somewhat fully upon the question of disestablishment—say rather of establishment—its advantages, and the conditions requisite to its maintenance, and the wishes, rather than prospects, which he entertained of its future. We have no reason to complain of the tone of his remarks, so far at least as his own goodwill and kindly feeling were concerned. Nevertheless, there ran through his discourse indications that he had not altogether escaped that assumption of essentially official superiority which appears to be irresistibly contagious among the occupants of the Bench.

He began by taking for granted that in this country the Church sustains two missions—one derived directly from God, which makes her a

Church; and the other, though a far inferior kind, derived from God, not directly, but through the State, which makes her a Church Establishment. Now, this latter statement is a sheer begging of the whole question. It is quite as competent for us to say that Nonconformist religious communities have their double mission—one, directly from God, to teach the broad truths of "the glorious Gospel," and the other indirectly from God, through their political power as British subjects, to dissolve the present connection between Church and State. The one allegation would be quite on level ground with the other, in respect of the authority on which it rests. But, in truth, we know nothing of this double mission of the Church of Christ in this country, or in any other, except from the *dicta* of the ecclesiastical chiefs of the Establishment. 'Tis but another and less offensive mode of saying, "We are right, and you are wrong." It may be assumed without proof on either side. It comes with no greater authority to intelligent and spiritual men from the lips of a bishop, than from those of a Nonconformist divine. It is precisely the point in dispute. It cannot be settled by an *ipse dixit*. No doubt, it is one of the items of the Bishop of Exeter's belief. Indeed, he says, with great candour, "This is a fair matter of argument—but for my part, I have no doubt at all that the position" (namely of being a State Establishment) "is of great value to us, and of great value to the State. I have no doubt at all that we ought to hold it, and that the State ought to give it. I believe that it contributes very largely to the truth, and to the spread of religious teaching in this country; and I believe that it does very much indeed to maintain a high religious standard. And it seems to me that the disadvantages which attend it are far less than the utility which ought to be derived from it." This is all very well, as an authentic statement of the sincere convictions of the bishop, and, doubtless, made its due impression on the clergy to whom it was addressed. But even episcopal convictions are not always to be relied upon as worthy of implicit faith, and can only be taken by outsiders for what they are worth.

Dr. Temple tells us that there are two things which can be at once pointed out as given to the Established Church by the subordinate mission which she receives from the State. "One, that completeness of organisation which enables us to cover the whole country; the other, but more important, that connection in all our work with the majesty of the law, which unquestionably gives to us peculiar power in dealing with our people." Unquestionably, he says, "we are better able to preach the Gospel of Christ, because we hold the position that we do. The fact that when a minister preaches, whether in the church or in his intercourse with his people, he preaches as *one appointed by the law to preach*, certainly makes his work very much the easier, and, certainly, is not a thing which we ought lightly to cast away or carelessly misuse." We are unutterably astonished at this passage. We have been accustomed to conceive of the Gospel of Christ as an expression of Divine love, pleading with, and appealing to, man's heart for a responsive love. The basis of that appeal, when made through man, and the strength of its influence upon the soul of man, should be,

we have been wont to think, ardent and disinterested spiritual love in those who bear the message of love to those who have not received it. "The majesty of law," forsooth, in connection with the proclamation of tidings of Divine mercy! Why, it introduces at once an appeal to an entirely different set of motives to those with which the Gospel seeks to deal. It substitutes the secular for the Divine, or rather, it overlays the Divine with the secular. So far as men listen to the preaching of the clergy because they are appointed by law to preach, so far they miss the very spirit and essence of the revealed doctrine in which they are exhorted to acquiesce. No doubt the position makes the work of the clergy "easier," but one cannot help asking, *what work*? Does it bring home to the hearers a more vivid apprehension of the vast difference there is between the visible things of this world, and the invisible things of God? Does it tend to illustrate the teaching of the Apostle, when he said, "Let no man glory in men," and "we are ambassadors for Christ, as though God did beseech you by us"? Is there nothing in the Apostle Paul's declaration that "the Gospel which was preached of him is not after man"? Nothing that it is "not by might, nor by power, but by God's Spirit," that men are to be re-created. The whole genius of Christianity exhibits, and seems intended to exhibit, the force of love, not of law; to derive its conquering power, not from the authority of men, but from the tenderness, gentleness, and grace of God. To clothe its ministers with the special sanctions of human law, in order to give weight to the spiritual appeal which they make for God, is the profound mistake of civil establishments of religion. So far as it operates upon men's minds—and we do not deny that it operates powerfully—it darkens and confuses rather than illustrates and gives point to the essential difference between the glory of material things and the glory of the things that are spiritual and eternal. He who bows down, in his religious emotions, to the majesty of man's law, to that extent exhibits his want of appreciation of the majesty of God's love.

We quite agree with the Bishop of Exeter that the Church of England must be tried by its utility; that the zeal and efficiency of the clergy of that Church have been for some time steadily on the increase; and that there is some slight disposition to adapt the mode of her working to the necessities of the times. All this, however, has to be taken in connection with other phrases of her development. She is becoming more essentially sacerdotal than she ever was since the time of Archbishop Laud. A great part of her clergy are attaching far more importance to the aesthetics of Divine worship than to that lowliness and purity of heart which alone can qualify for communion with God. They place the Church above the Church's Head. They exalt their own office above the spiritual ends which that office is supposed to subserve. They are zealous for Church architecture, upholstery, and millinery, and they are gradually weaning the hearts of their people from the grand principles of the Reformation. No doubt, they are conscientious, self-denying, indefatigable, and, in these respects set a wholesome example to the ministers of other religious communities. But there is as little doubt, we think, that, on the

whole, they are galvanising into a semblance of religious life that which is wholly external in its character, and which seldom, if ever, touches or moves the springs of men's spiritual being. This, we take it, comes naturally from that secondary mission which the Church has received from the State. It is "of the earth, earthly." It wears not the true impress of the Lord from Heaven.

CONVOCATION AND THE ATHANASIAN CREED.

If one of our readers had happened to take his seat, any day last week, in a pleasant light-some English restaurant, not two minutes' walk from Westminster Abbey, at about the hungry hour of two p.m., he would probably have been startled by the advent of a long string of clerical gentlemen, not a few of whom carried the emblems of their dignity in the shape of shovel-hats and silk aprons. Had he chosen a certain day, he might have overheard the following brief dialogue between two young men of the Government clerk type. "I say, what's up with the parsons? Are they like the agriculturals—on strike?" "Oh no! it's only Convocation." Time was—it is only one hundred and fifty-five years since—when nobody in England would have thought of saying, "only Convocation." Unluckily for itself, however, in the year 1717, Convocation knocked its head against a brick wall of the State, by a piece of priestly intolerance, and, says Mr. Hallam, in his "Constitutional History," "has never since met for any business." Up to a very recent time indeed this was true. It is, however, no longer absolutely correct; for a short time since Convocation was summoned to meet under royal licence to discuss the report of the Ritual Commission. And now once more, under the same auspices, it has been discussing the question of the use or alteration of the so-called "Athanasian Creed." Not that in either case Convocation has been entrusted with any legislative power. We fancy it will be long before the State will trust the clergy exclusively with any such power. But it is to be presumed that there is a sort of understanding that if Convocation can come to anything like substantial agreement touching any such matters, the Government will urge Parliament to sanction their decision. Once again, then, the reverend conclave can assemble with some of its old dignity, and without so deep a sense, as of late of being nothing but the dead skeleton of what was once a living power. One cannot help looking with some curiosity to see if the new times have brought a new spirit, and how far the representatives of the clergy of to-day have developed from the clergy of one hundred and fifty years ago.

Certainly, if we ourselves had had the summoning of Convocation, and the choice of a subject for it to discuss, solely with a view to this psychological problem, we could not have desired a better one than the Athanasian Creed. It is a test formulary of the most crucial sort. It is definition thrice defined. It is dogma of the most intensely dogmatic kind; the very quintessence of dogma. It is an attempt to settle some of the deepest mysteries of the Christian religion with even more than the preciseness of an Act of Parliament or any other legal instrument. It is a demand for faith of the most uncompromising sort, under penalties of eternal damnation, in a set of metaphysical propositions totally incomprehensible to ordinary understanding, the origin and authorship of which are matter of doubt and dispute. How the Convocation of the year of grace 1872 will deal with such a formulary cannot but be a question of deep interest to all earnest Christian men.

The discussion of the question just now has arisen out of the report of the Ritual Commissioners, one of whose suggestions was that some alteration should be made, with a view to the removal of objections which were known to exist to its use in its present form.

The Broad Church party, as a whole, may be supposed to feel strong objections to the use of the creed. But apart from this, it is a well-known fact that a very considerable portion of the thoughtful laymen of all sections of the Church entertain great repugnance to saying or singing in their Church services that everybody is to be damned who does not believe what they themselves find it impossible to understand. There is also a notion—we have never come across any facts that would sustain it—that this is one of the things which keeps Dissenters out of the Church. So the attempt has been made either to dispense with the use of the creed altogether; to leave it optional with clergymen to use it or no; or to leave

out the "damnatory clauses," as they are called, and reduce it to a mere set of harmless propositions. With what success let us now see.

In the Upper House, in which none but the archbishops and bishops sit, a moderate and liberal spirit seems to have prevailed, and a disposition to do something for the relief of such consciences as might be troubled by the obligation to use the creed. Not so, however, in the Lower House, in which the archidiaconal element is greatly preponderant. There the tone was almost wholly one of stern, and sometimes angry, refusal to alter one jot or tittle of a formulary which was several times declared to be a bulwark of the Catholic faith. In vain did Canon Swainson point out that "it was the Church of England since the Reformation, and not the Church of England before the Reformation, which had raised the creed to its present position, by displacing the Apostles' Creed whenever the Athanasian is said"; in vain did Dean Stanley repeat the words of the Archbishop of Canterbury, that probably there was not one of the bishops of the English Church who believed all that this formulary asserts; and then add to this his own—the dean's—opinion that there was not one of the members of their own—the Lower—House who believed it all; in vain did he show that they who professed to believe it, thereby expressed their conviction that such men as Bishop Bull and Bishop Pearson were everlastingly lost, and that Justin Martyr, Origen, St. Gregory of Nicæa, St. Gregory Nazianzen, and St. Basil, for the same reason, had shared the same fate; in vain did the dean appeal to the curious fact that happened not long ago, "when in the contiguous abbey an 'accursed heretic,' according to the language of the creed, an intelligent orthodox Oriental bishop, according to our modern conceptions, was received with all honour and friendliness, and welcomed by the bishops of England, and was made to understand that there was not one single person present who regarded him as other than a 'Christian brother'; in vain did he retort upon the Churchmen of the diocese of Lincoln, from which the greatest number of petitions for the retention of the creed had come, that it was in their diocese that that Greek brother had been received with the greatest demonstrations of welcome; in vain did he try, as a last resource, to induce his brethren to leave it with the bishops to direct its use or otherwise. With such men as the staunch and sturdy Archdeacon of Taunton, the Dean of Norwich, the Archdeacon of Exeter, and Lord Alwyne Compton, as leading opponents, there was not much hope of any relief for weak or troubled consciences at the cost of the smallest concession of change. So, the members of the Established Church are still to retain the inestimable blessing on Christmas Day, Epiphany, St. Matthias, Easter Day, Ascension Day, Whit-Sunday, and eight other saint days, of singing into everlasting perdition all such of their fellow-creatures as don't believe what none of themselves can possibly comprehend.

We are inclined to agree with a Church contemporary as to the probable result of this action of the Lower House of the Province of Canterbury—that it will make Parliament and the Government very cautious about committing any other such matters to the judgment of Convocation, and reviving its power in any degree. Convocation is now what it was in 1717—High Church, stiff High Church. Lord Compton, in his opening speech, hinted that if any, the smallest, change were made in the creed, some of the most eminent living divines would cease their teachings in the Church. Archdeacon Denison rose and walked out of the House, unable longer to endure his agony, when Dean Stanley asserted that nobody believed the damnatory clauses in their literal sense. Chancellor Massingberd more than hinted that if the "comprehension" of the Nonconformists could only be obtained at the cost of making any change which anybody in the Church would object to, the Nonconformists had better not be admitted. The end was, that on Friday last Dean Stanley was beaten by sixty to twelve votes, and Lord Alwyne Compton's resolution for "things as they are" was carried by sixty-two to seven. That is to say, eight-ninths of the Lower House doggedly refuse to let the Church of England adapt herself to the wants of many—probably a majority—of her most earnest children.

Well, it is their affair. To us it is symptomatic. It confirms all that we have ever said about the tendency of Establishments to cripple free thought, and hinder the natural tendency of Christianity to adapt itself to each succeeding age, and by so adapting itself, to continue to hold its sway. We have no doubt these excellent men really do believe that this dead symbol or formulary of the past does act as a

power to hold the living intellect of the present to the doctrine of the Trinity. But in what a condition of mind they must be to believe this! They can't trust the Bible, from which they profess the formulary to have been extracted, to preserve this "Catholic faith" to the world, but they can trust this unintelligible metaphysical human exposition of it. They can't trust the living Church of to-day, with its living Head, and the ever-present Holy Ghost to deal with the mind of the age, but they can trust a symbol of doubtful origin and questionable authority to hold the 19th century to what they think to be the essence of Christianity. They can only be the teachers of the living present by being the slaves of the dead past.

Doubtless the minds of thousands of very earnest Churchmen will writhe once more at being compelled to be under the rule of men so incompetent to understand the spirit of their age and the wants of the times. In no vaunting spirit, rather in a spirit of much sympathy and sincere desire to see them in a truer position, we would remind them of the old line—

Who would be free, themselves must strike the blow.

CONVOCATION AND THE ATHANASIAN CREED.

The Lower House of Convocation of the Province of Canterbury had protracted debates on the Athanasian Creed last week, which lasted over several days. On Tuesday Archdeacon Denison presented seventy-five petitions, signed in all by 13,480 persons, against "any meddling whatever" with the creed. The English Church Union obtained 12,001 signatures to a similar petition. Other petitions from all parts of the province expressed the greatest objection to any alteration in the creed, or to any permission being granted for its disuse. Petitions on the opposite side were also presented. Some of them prayed that the ordinary should be invested with a discretionary power to omit the creed. One body of clergy declared the creed to be unsuitable for the service of the English Church. Other petitions urged that the creed should be altogether struck out of the service of the Church. Lord Alwyne Compton afterwards moved:—"That the confession of faith commonly called the Creed of St. Athanasius continue to be used in its integrity in the public services of the Church." Canon Swainson moved as an amendment a long resolution, the effect of which was that the translation of the creed now in use "should be corrected after the version which had been used in the Church for many years before the Reformation." Speaking of his own feelings, Canon Swainson said he could not read the creed on Easter Sunday before a congregation of militiamen, and he altogether omitted it. He pleaded for liberty of action in the matter. Archdeacon Parry (Bishop Suffragan of Dover) seconded the amendment.

On Wednesday the debate was resumed by Canon Selwyn, who opposed the proposition to continue the use of the creed in its integrity. Canon Gregory vigorously defended the creed. The Dean of Canterbury admitted there were many difficulties connected with it, but said that personally he would prefer to retain it rather than the truths it involved should be lost to the Church, but he urged his brother clergymen to respect the honest scruples of men who differed from them, arguing that if the creed required the elaborate explanations which were being given on every hand, it was hardly likely that uneducated people could understand it aright. Bishop Cloughton said that long experience had led him to the conclusion that the removal of the creed would do little towards reconciling other sects. Canon Blakesley showed that the creed was originally a canticle or hymn, and to that position he would once more restore it, and let it precede the Apostles' Creed. The creed, pure and simple, was defended by Archdeacon Freeman, of Exeter, principally on the plea that the history of man showed that there is interwoven in our destiny a "certain shadow of alarm." The rev. gentleman began with the Garden of Eden, where, he said, the passing of the angel's wing clouded the joy of Paradise, and was in fact the premonitory announcement of a damnatory clause for the human race; and he concluded by imploring the House not to interfere with so ancient and true and orthodox a creed as that of St. Athanasius. During his remarks he attacked the Dean of Westminster, and was called to order on the ground of personality. An equally strong supporter of the creed was found in Bishop MacDougall, who spoke next, and who said his experience as a deacon, priest, missionary, and bishop was that the clergyman who omitted reading the creed met with no respect, and gave satisfaction to nobody. Mr. Perry, Canon Hopkins, and Dr. Fraser continued the discussion.

On Thursday a large number of petitions for and some against the retention of the creed were again presented. One belonging to the latter category was signed by fifty clergymen of the diocese of Canterbury, whose parishes contained about 100,000 persons. The Rev. Canon Leighton presented a petition from the diocese of Oxford, in which the petitioners contended that the damnatory clauses in the Athanasian Creed were framed in the spirit of true charity, warning, as they did, Christians against the perils of scepticism and indifference, and that they were also in accordance with the teaching of Christ and His Apostles. The Dean of Can-

terbury presented petitions from clergy and laity, praying for the disuse of the creed, and others praying for the removal of the damnatory clauses only. It was stated that the number and prayers of the petitions presented on Tuesday were as follows:—For retention of the creed in an unaltered form, 35,271; for investigating the text and a new translation, 561; for the removal of the use of the creed, 10; for the omission of the creed from the Prayer-book, 6; for delay in the removal of the creed, 25; for omission of the damnatory clauses, 30; for making the use of the creed optional, 83; for the retention of the three creeds, 96. In the course of the debate on Thursday, Archdeacon Denison said that if the creed were altered in the slightest degree he would not accept it, but he could not go so far as some speakers and say he would leave the Church, because he would not know where to go to. What he would do would be still to teach the creed as he always had done, and those who differed from him might try to turn him out of his benefice if they could. The Dean of Westminster said that when Archdeacon Denison told them he would not surrender, and that a change was not required, it gave him (the Dean of Westminster) the greatest hope that all those things they were engaged upon would soon be accomplished.

On Friday, when the debate was again resumed, Dr. Jebb expressed his thankfulness to God that the Church of Ireland had pronounced against the discontinuance or the mutilation of the creed, which did nothing more than reveal to us the solemn laws of the Almighty. Several archdeacons spoke, among them Archdeacon Fearon, of Leicester, who contended that the creed was a stumbling-block, and that it should be removed as being an impediment in the way of bringing the multitude to the Gospel. In America, he observed, the Athanasian Creed was altogether eliminated from the services. He did not think an explanatory rubric would be of much advantage. Prebendary Kempe, in a brief speech, moved an amendment to the effect that the Athanasian Creed be only read at special or occasional services legalised by the Bill of Uniformity now before Parliament if it should become law. This was seconded by the Archdeacon of St. David's, and, after a brief discussion, it was rejected by a majority of 50, 60 voting against and 10 in favour of it. The Dean of Westminster then moved an amendment, to make the use of the creed optional. He said that Trinity Sunday was less fitted than any other for enforcing the teaching of the Athanasian Creed. On that day he wished to teach the doctrine of the Trinity in its most attractive, not its most repulsive form. The House had heard of the scruples of many, and every one of the innumerable explanations of the damnatory clauses showed that they were not believed. Was Convocation prepared to let it go forth to the public that, when the scruples he referred to were considered, no pains were taken to alleviate them? He had been accused of speaking to the public outside. To that he pleaded guilty. He would never withhold his views from those outside that House. Even if they denied the relief he sought, he congratulated himself that there was an Upper House of Convocation and a Convocation of the province of York. He had hope also from the imperial Parliament, which had removed worse ecclesiastical abuses than the Athanasian Creed. He depended also on the opinion not of the 2,000 clergy whose views had been represented to the House, but of the 18,000 who were silent; not of the 35,000 persons who had been represented, but of the 10,000,000 whose voices had not been heard. The amendment, having been seconded by Canon Hopkins, was rejected, on a division, by 60 to 12. A second amendment proposed by the Dean, and seconded by Archdeacon Emery, leaving the reading of the creed to the option of the ordinary, was rejected by 54 to 13. The original motion of Lord Alwyne Compton, to the effect that the creed be retained in its integrity, was then put, and carried by 62 to 7. Convocation then adjourned.

On Tuesday, when the Lower House reassembled, the discussion on the Athanasian Creed was resumed. Lord Alwyne Compton moved a resolution declaring the willingness of the House to consider any change in the English version of the creed as would make it a more exact reading of the document which had been used in the Church centuries before the Reformation. To this Archdeacon Denison moved as an amendment that there was not sufficient reason for entertaining the motion. This, however, was negatived by 30 to 7, and the original resolution was carried. The next subject of debate was a motion by Canon Seymour that the recital of the re-translated creed should be accompanied by a note explaining the damnatory clauses. Archdeacon Denison moved that such a note was uncalled for, and, while he was speaking, the House adjourned.

MR. MIALI'S MOTION.—It is reported that the House of Commons will rise for the Whitsun holidays on the 14th of May, in which case Mr. Miall's motion on Church property, which at present stands for the 17th, will have to be postponed to a later period of the session.

THE MIXED CHALICE.—The *Morning Post* says the Dean of St. Paul's refused on Sunday week to allow the water to be mixed with the wine at the celebration of the Lord's Supper, a custom lately introduced, but contrary to a recent judicial decision.

METHODISM AND THE LAITY.—The members of the Methodist Episcopal Church in the United

States are anticipating, with an unusual degree of interest, the occurrence of their next great annual conference, which is appointed to take place this month, and which will consist of representatives of every state in the Union. What gives special importance to this meeting is the fact that it will, for the first time in the history of American Episcopal Methodism, embody the principle of lay representation. Heretofore the annual conference has been composed exclusively of ministers; but now its ecclesiastical character will be essentially modified by the admission of a large body of the laity. English Methodists of the older, as well as of the younger, school are watching the experiment with great curiosity.

THE LATE REV. F. D. MAURICE.—It has been resolved at a meeting of the friends of this most estimable clergyman to commemorate his name in some substantial manner. A subscription is to be raised, part of which will be devoted to placing a bust of Mr. Maurice in Westminster Abbey, if permission can be obtained for that purpose; part to be used in placing the Working Men's College—in the prosperity of which Mr. Maurice took deep interest—on a more permanent foundation; and the third part to go towards providing lectures on those subjects especially which were taught by Mr. Maurice himself at the College, of which the history and study of the Bible were the most prominent and important. By this arrangement the friends and admirers of Mr. Maurice will be enabled to appropriate their subscriptions to all or any of these objects.

ROMAN CATHOLIC DISABILITIES.—A deputation, representing members of various religious bodies—Church of England, Presbyterian, Wesleyan, Independent, and Baptist—had an interview with Mr. Gladstone last week, to express the alarm pervading all classes at Sir Colman O'Loughlin's proposition by his Religious Disabilities Bill to open to Roman Catholics the offices of Lord Chancellor of England and Lord-Lieutenant of Ireland; to relax the law as to gifts to pious uses and in mortmain; and repeal the clauses of the Emancipation Act against the Jesuits. The question was introduced by Mr. Samuel Morley, M.P., who represented the strong feeling of uneasiness which pervaded all the religious denominations at the growing demands put forward by the Ultramontane party. Mr. Gladstone, in reply, thanked the deputation for the expression of their views, and said that no pledge had been given by the Government with respect to the bill, which was introduced by a private member, and for which the Government were not responsible, and promised full consideration of the arguments and facts laid before him.

THE BENNETT JUDGMENT.—It is stated that the Lord Chancellor some months ago, in accordance with the opinion of the majority of the court, drew up a learned and elaborate judgment favourable to the defendant; but this document, it is understood, has not found acceptance amongst a dissentient minority of the court, which is said to include the two clerical members, an ex-Chancellor of Ireland, and (upon a legal technicality) Lord Justice Mellish. The members of the Judicial Committee were to meet yesterday to consider their judgment. The *Record* has reason to believe that the reports which have been in circulation will not be verified, and that the substance of the judgment will be founded neither upon the sacramentarian opinions of Dean Hook nor on the theological writings of Lord Justice James. The decision is not expected this side of the Whitsuntide recess. Our contemporary expresses its belief that the judgment, "whether for good or for evil, for quieting the agitation of polemical strife, or throwing the Church into a blaze, will probably be one of the most important of ecclesiastical events since the time of the Reformation."

MR. GLADSTONE AND THE NONCONFORMISTS.—A correspondence has been published between Mr. Gladstone and Mr. W. Warburton, honorary secretary of the Salford Nonconformist Association. This association had passed the following resolution and forwarded a copy of it to Mr. Gladstone:—

That this association regards with anxiety and apprehension the utterances of the Government with reference to the question of education in Ireland, and enters its earnest protest against both existing and prospective national schemes which shall in any manner or degree permit the appropriation of public money to sectarian or denominational purposes.

In acknowledging the resolution through his secretary, Mr. Gladstone asked the association to specify the declarations to which they took exception, as he had an impression that they must have acted under a misapprehension. The request having been complied with at great length, Mr. Gladstone wrote on the 20th ult. to Mr. Warburton as follows:—

I am obliged by your letter, especially as it contains a quotation which explains manifestations that I should otherwise have been at a loss to understand. That quotation has reference to Mr. Synan's amendment on the second reading of Mr. Fawcett's bill. I have not said that I should not be deterred from supporting that amendment "by finding that it pledged the House to concurrent endowment." I did say that I should not be deterred from supporting it on the ground of its pledging the House to concurrent endowment, and this for the simple reason that it involved no such pledge. A slight and doubtless accidental change in the words has entirely altered the sense. The context, as reported in the *Times*, shows the sense I attached to the amendment, which was a perfectly different one. To concurrent endowment, when proposed by the late Government in 1863, I at once objected, and I have never ceased to entertain and proclaim a corresponding opinion. I will not now enter on the other wide questions referred to in your letter, but I again thank you for having brought to my notice the error I have just

corrected. In another part of your letter you express an objection to other "similar views to which I have given utterance." What these may be I know not; but if they be specified we shall find that on no occasion have I deviated from the line of opinion here stated.

Anniversary Meetings.

BAPTIST UNION.

The adjourned session was held at Walworth-road Chapel, Thursday, April 25. A devotional service, commencing at half-past ten, was conducted by the Rev. Philip Dickerson, of London. At half-past eleven o'clock the chair was taken by the Rev. Dr. Thomas, of Pontypool College, chairman of the Union. The area of the chapel was well filled with ministers and delegates, the gallery being open to the public. The following report for the year was read by the Secretary, the Rev. J. H. Millard, of Huntingdon:—

Honoured Brethren,—The principal aims of the Baptist Union are to unite together in bonds of brotherly love and co-operation the churches in this kingdom, which indeed bear the Baptist name, but which are otherwise so various and diverse; and on fitting occasions and on important questions in which there is a common agreement, to represent those churches before the nation and the world. It is the privilege of your committee to report that during the past year both of these ends have been attained to an appreciable and encouraging extent. The friendly communications almost daily received from every part of the country indicate a cheering growth of unity in feeling if not in sentiment, and inspire the hope that the lines which once severely marked out the different sections of the denomination are gradually softening and fading away under the influence of the kindly intercourse which this Union aids in promoting. In the large and constantly increasing numbers which attend the annual and especially the autumnal meetings of the Union there is gratifying proof that the disposition to acknowledge one another as brethren and to combine for all practicable objects of a denominational or religious character grows stronger year by year.

In obedience to the responsibility thus clearly laid upon them, your committee have sought to open discussions on several questions affecting both the spiritual life and the economic prosperity of the churches. "The best means of evangelising the masses of the people" was one of these subjects considered at much length at your last annual assembly. No particular scheme was then resolved upon, but your committee invite attention to the fact that according to the last returns in the Handbook, there are at least 440 Baptist congregations sustained by lay agency alone, a feature in our denominational polity which has been largely and happily developed in these last years. The proposal to establish an arbitration committee, to which the disputes occasionally arising in churches should be referred, was found to be beset with difficulties, and it is still under consideration by the committee appointed to deliberate upon it, who will present their report at the autumn session. Attention has been called to the duty of preserving from loss or damage the title and trust-deeds of all denominational property, and the Building Fund Committee have undertaken this valuable service. The suggestions given in Dr. Green's excellent paper last autumn for improving the conditions of ministerial education have been laid before the several college committees, and their criticisms await the final consideration of the committee appointed for the purpose before making a report to the Union. The revised constitution of the Union also, although considerably advanced, is not sufficiently mature to be submitted to the assembly, and the committee therefore ask leave to sit again. The experiment of offering a prize in the name of the Union for the encouragement of theological study in our colleges was thought worthy of repetition, and the generous donor, J. Nutter, Esq., of Cambridge, having renewed his gift, the committee chose for the theme of the next essay "Early Christian Doctrine as gathered from the Apologists of the Second and Third Centuries," and as timely notice was addressed to all the colleges, it is reasonable to hope that an honourable spirit of emulation will be called forth, and a fresh stimulus given to voluntary theological reading. The Board for the Education of ministers' children reports twenty-two children as receiving a good education by its aid, but these favoured ones represent a large number from whom such advantages are unhappily withheld, and the board therefore appeals for more general and adequate support, an appeal which your committee earnestly commends to the notice of the session. Finally, under this head, the library of the Union has been arranged, numbered, and catalogued anew; it has been enriched by valuable gifts from the Messrs. Flint, of Margate and London, and J. Guyton, Esq., of Acton. This library, in the judgment of your committee, is a suitable depository for all works, either of a denominational character or that will serve as materials for denominational history. In the United States of America there exists a Baptist Historical Society, and the ends of such a society may be very effectively secured here by means of this library. Your committee therefore desire to see its shelves enriched, by presentation or purchase, with all works ancient and modern, connected with the Baptistal controversy; with the records, either published or in manuscript, of individual churches; and with the biographies of Baptists who have a denominational, if not a wider reputation. Even of this last class the library at present possesses comparatively few examples; some names of the highest eminence being altogether unrepresented.

Your committee respectfully direct the attention of the session to the statistics published in the Handbook, which show the progress made by the churches during the past year to be considerably beyond the average. Of new churches there were reported forty-three, making the total number 2,602. There have been built sixty new chapels at a cost of 109,915*l.*; and forty-seven chapels have been enlarged or otherwise improved at an outlay of 19,565*l.*; making a total expenditure in buildings of not less than 130,000*l.* In the changes of the ministry, 82 brethren have been introduced to the pastoral

office; 35 have been called to their heavenly rest; 110 have formed new pastoral relations; and 70 others have resigned who are not yet reported as settled again. The Church membership has risen to 243,395, there being a net increase in the year of 3,720. The large measure of prosperity indicated in these returns has led your committee to prepare a resolution expressive of devout thankfulness, which will be laid before the session.

With regard to the next autumnal meeting, your committee have pleasure in stating that the churches in Manchester have given a very cordial invitation to the Union to hold its session in that city, which your committee have gladly accepted.

As representing the denomination to the world without, your committee have found frequent occasion to take action during the year. In May last several members of it were appointed to represent the churches at the triennial conference of the Liberation Society, and at the annual meeting of the National Education League held in Birmingham; and a little later in the year to the Nonconformist Conference convened at Manchester to consider the education question. Several brethren were also appointed to attend the thanksgiving service held in St. Paul's Cathedral on account of the happy recovery of H.R.H. the Prince of Wales, and your committee rejoiced that Baptists, in common with other denominations, were invited to testify at once their loyalty to the Throne, their sympathy in the national joy, and their devout gratitude to God for His merciful interposition. Besides these modes of action, the resolutions of the session have been published, and petitions presented to Parliament in support of Mr. Miall's motion for the disestablishment of the English National Church, for the improvement of the Elementary Education Act, for stricter legislation to check the spread of intemperance, for the repeal of the Contagious Diseases Act, for international arbitration as a substitute for war, and against the proposed grant of compensation to Mr. Eyre, late Governor of Jamaica. A letter expressive of fraternal goodwill has also been sent to the Southern Convention of the United States of America.

In thus rapidly reviewing the proceedings of the year, your committee hope it will be seen that the Union does not exist altogether in vain, and that there is sufficient room for its receiving in a yet larger degree the confidence and support of the churches.

The Rev. W. SAMPSON (Folkestone) moved the adoption of the report of the committee, and directed attention to the statements concerning the prosperity of the denomination, and the amounts expended on buildings and repairs, &c. He hoped that the greater part of the large sums expended had been raised by the contributions of the churches, and pleaded for a more favourable consideration of the claims of the watering-places. It was very important that the denomination should be suitably represented in such places, in order that their friends when visiting them might be provided for. He asked the indulgence of the Union for naming the place he knew best as one where local effort for this object might be aided opportunely now. He also thought it must afford unmingled satisfaction that the net increase of members was so large, amounting to between three and four members per church. Still, was it not desirable that the churches should be appealed to for the offering of special prayer for a still greater blessing?

The Rev. E. EDWARDS (Torquay) seconded the adoption of the report with great pleasure, hoping that gratitude for the measure of progress in the past year would be an incentive to greater efforts. He had been much impressed with a passage in the recent charge of the Bishop of Exeter, in which it was strongly urged that the great work of the clergy was to reconcile sinners to God. It was impossible to overrate the importance of this view of the ministry. Moreover, he submitted it was highly desirable that the Union should take steps to bring the question of religious education, which had now become invested with such novel and commanding interest, before the serious attention of the churches.

The Rev. Dr. SROCK (Devonport) inquired if schoolrooms were included in the return respecting chapels, &c., and suggested that the churches should be requested to furnish the information with a view to a distinct mention of school buildings in the annual report. He believed that much was done which was not made known, and was therefore ignored by opponents.

The Rev. J. A. SPURGEON expressed his disagreement with the action of the committee in appointing a deputation to attend the recent Thanksgiving service in St. Paul's for the recovery of the Prince of Wales. He thought they had compromised the principles of the denomination by doing so, and that it was decidedly a false move, which they might hereafter have reason to regret. Of course he did not mean that they ought not to have expressed their gratitude for the recovery of the Prince; but he believed that the proper course for them to have taken was respectfully to acknowledge the receipt of the invitation, and to say that they should make an arrangement for holding services in their own places of worship. (Loud cheers.) Mr. R. GRACE also expressed his disapproval of the course taken by the committee. It was, however, defended by the Rev. C. M. BIRRELL, of Liverpool, the ex-Moderator of the Union, and the Rev. J. HOWARD HINTON, M.A. The latter said he did not feel that his position as a Nonconformist prevented an occasional attendance at the services of the Establishment; and if he might attend at an ordinary service, he really could see no valid reason for refusing to go to the Thanksgiving Service at St. Paul's at which he had been present. Ultimately, it was agreed to leave the word "command" out of the paragraph of the committee's report relating to the matter.

The Chairman then called upon the Rev. Dr.

CULROSS (Highbury), who gave an address on "The Divine Order of Christian Work."

The Rev. J. STEPHENS (Sheffield) moved the cordial thanks of the session for the valuable address of Dr. Culross, with a request that he would permit it to be printed at the expense of the Union. He felt deeply the importance of the admonition not to allow proper and holy meditation to be "crushed into a corner through the demand for work." Also the unseemly competition of different denominations in doing the same work would be avoided by a practical regard to the portion of the address which treated of the Divine appointment of Christian work. Having referred to the so-called wave of revival which had lately passed over Sheffield, he suggested whether it might not be practicable to hold prayer-meetings before, rather than after, the ordinary evening services on Sunday. The Rev. C. STROVEL (London) seconded the resolution, which was supported by the Rev. Dr. PRICE (Aberdare), with commendation of the practice of some churches where it was usual for the minister and deacons to spend a few minutes in prayer together before the public services. The Rev. E. MORRIS (Ipswich) suggested that the parochial or territorial division of districts for Christian work, each church working in its own immediate neighbourhood, was the most advantageous system. The Rev. Dr. UNDERWOOD (Nottingham) remarked on the advantage of prayer in the vestry before the public services, and could not but feel that it was a happy change from the custom, which obtained when he began his ministry, of asking the minister to take a glass of wine. The Rev. W. H. KING (Birkenhead) thought the older ministers present might give valuable hints from their experience respecting the best means of developing the latent power of the church. The Rev. Dr. LANDELS (London) had not much faith in discussions of practical details. Christian work was hardly to be done by rule. Christian people generally chose to work in their own way. What suited one man did not suit another. Nor was it to be expected. He thought it would be better to deal with the great principles expressed in Dr. Culross's paper, and called especial attention to that principle which confined Christian work to professed Christians. The Rev. J. H. HINTON doubted if it were possible to carry out this principle as had been suggested, and instanced Sunday-schools as furnishing illustrations of the peculiar difficulty of the case.

The resolution having been unanimously passed and acknowledged by Dr. Culross, the Rev. C. M. Birrell, acting on behalf of the Chairman, introduced the Rev. J. G. ONCKEN, of Hamburg, who was heartily greeted by the assembly. He stated that he had felt much refreshed and gladdened by attending this session. He thought there was one point on which he could speak which was closely connected with the subject of the paper. He referred to the unvarying practice of the Baptist churches on the continent to require from new members on being received into fellowship an answer to these questions:—First, "Will you do what you can to spread the Gospel?" Second, "Will you give according to your ability for the same object?" No one was admitted who did not solemnly promise to do these things. And it was to this, under God, that he attributed the wonderful success of which he had been the joyful witness. Very little could have been done by such a small band as he and his brethren were at first, if they had not all worked. And especially they could not have grown into a multitude in spite of opposition and persecution if they had not all been persistent in their efforts to win souls. The work was not left to the pastors and ministers, but every disciple was in some way a preacher of the Gospel and a worker for the Lord.

The CHAIRMAN then introduced the Rev. J. HUBERT, of Bergen, who was cordially welcomed, and gave an interesting address concerning his work and the work of his brethren labouring in Norway.

The Treasurer's report was presented by J. SANDS, Esq., which showed an income of 2941. 1s. 1d. against an expenditure of 2731. 10s. 1d. Mr. A. H. BAYNES moved, and the Rev. S. H. BOOTH seconded, the adoption of the report, and expressed their sense of the necessity of an enlarged support of the Union by the churches.

On the motion of the Rev. G. GOULD (Norwich) it was resolved that a tabular statement of Baptist churches on the Continent be compiled by the Secretary and published in the denominational periodicals for July next, for the information of the body in general, and of travellers among them in particular. A resolution of thanks to the treasurer and secretaries, and re-electing them, was proposed by Rev. J. T. WIGNER, and seconded by the Rev. R. WALLACE, and unanimously adopted.

The Rev. T. WATTS (St. Albans) moved that the union should elect at the autumnal session a committee to be the means of communication between churches seeking ministers and ministers seeking churches. He said there were ministers very blind needing guidance, and even deacons were met with very much in want of direction and information in such circumstances. It was impossible to exaggerate the difficulties and disadvantages of the present course of procedure, and he believed that the motion pointed to the remedy. The Rev. H. LEONARD (Boxmoor) seconded the resolution, and thought such a committee would be of essential service. There were about 400 churches without pastors and about the same number of ministers without churches. Besides these there were the men designated "moveable"; round men in square holes and square men in round holes.

He knew that there were many expedients adopted to serve the purpose, but he thought the appointment of a committee of the Union would be more seemly and much more advantageous than any of them. The Rev. C. STROVEL thought that supply-and-demand principle would assuredly operate in the case, and they would find the subject beset with difficulties. He suggested that the resolution be changed into an instruction to the committee to consider the matter. He moved that as an amendment, which was seconded by the Rev. S. H. BOOTH and supported by the Rev. Dr. UNDERWOOD, who stated that the course recommended in the original resolution had been found very difficult in the small sphere of the General Baptist Association, and he could certainly predict still greater difficulties in the much larger one of this Union. The Rev. J. PENNY (Clifton) spoke as an association secretary of several years' standing, and stated that churches were generally reluctant to consult with the very parties who could give them valuable information. The Rev. J. WASSELL (Bath) thought that all the difficulties now experienced would dog the path of the proposed committee, for not having any compulsory power, churches would take their own course notwithstanding the existence of a committee. The result would be pretty much what it was now. The resolution was withdrawn, and the amendment passed.

The Rev. C. M. BIRRELL then moved—"That the Union do now adjourn until the autumnal session," and on behalf of the Manchester churches assured the brethren of a hearty welcome. They might depend upon it that the magnificent reception lately accorded by Manchester to the Conservative leader was suggestive of the spirit with which their visit would be anticipated and met.

The CHAIRMAN, in moving the thanks of the assembly to the ex-chairman for kindly acting for him during the session, adverted to the manifest success of the effort to unite the churches, and eulogised the perseverance and energy of the secretary, the Rev. J. H. Millard, to which it was so largely due. The session was concluded with prayer.

At the invitation of the London Baptist Association, the ministers and delegates dined together at the Metropolitan Tabernacle. After dinner the generous hospitality of the London churches was suitably acknowledged on the part of the Union by the Chairman (Dr. Thomas) and the Revs. J. T. Brown, G. Gould, J. P. Chown, and other brethren.

BAPTIST MISSIONARY SOCIETY.

The annual meeting was held in Exeter Hall on Thursday evening, when there was a large attendance. Sir Donald M'Leod, C.B., K.C.S.I., late lieutenant-governor of the Punjab, presided, supported by the Rev. Dr. Steane, the Rev. Dr. Landels, the Rev. Dr. Thomas, the Rev. Dr. Angus, the Rev. Dr. Turner (Samoa), the Rev. Dr. Thomas Thomas (Pontypool), the Rev. J. P. Chown, the Rev. Dr. Price (Aberdare), the Rev. J. H. Hinton, the Rev. G. Gould, the Rev. J. Tritton, the Rev. C. M. Birrell, the Rev. W. Howieson, the Rev. J. Jones, the Rev. S. H. Booth, the Rev. J. T. Brown (Northampton), the Rev. W. Wilson (Fiji), the Rev. B. Millard (Jamaica), the Rev. C. Bailhache, the Rev. J. H. Millard, Mr. Justice Lush, Mr. Angus A. Croll, Colonel Sandwith, Mr. J. Benham, Dr. Underhill, &c., &c.

The meeting having been opened by singing and prayer.

Dr. UNDERHILL spoke, rather than read, a most interesting report of which the following is a brief summary. It appears that the society has at the present time sixty-three missionaries labouring under its auspices in India, China, Africa, Jamaica, Hayti, Trinidad, the Bahamas, Norway, Brittany, and Rome. The native pastors and preachers number about 220, and the schoolmasters 143, being a total of 426 agents. In the Zenana work in India there are supported by the Ladies' Institution, eight lady visitors, and fourteen Bible-women, in connection with the society's missionaries and stations. During the year the Rev. Jos. Gregson has gone out to India, and the services of M. de St. Dalmas have been accepted. But the society has lost the Rev. John Gregson, who has left India for Australia, and the Rev. C. F. Supper by death. The Indian staff greatly needs strengthening, as many of the missionaries are aged, or failing in health. The Revs. T. L. Rees and P. Williams have been sent to Jamaica; the Rev. Joseph Hawkes to Hayti. Two more brethren have been taken up in Norway, and the Rev. James Wall, of Rome, placed on the list of the society's missionaries. Although the returns are imperfect, it may be stated that the missionaries have baptized during the year in India 160 persons; in Ceylon, 41; in Norway, 69; in Rome, 50; in Trinidad, 73; in the Bahamas, 123; in Africa, 17; a total of 533 persons. The itinerating labours of the missionaries have been unusually extensive, not only throughout the districts occupied, but in the regions beyond. Mr. Richard has penetrated Manchuria, in Northern China. Messrs. Etherington and Bates have visited Central India; Mr. J. Page spent three months among the Buddhists of independent Sikkim. Melas, fairs, and markets have been diligently visited, and the Gospel preached to many hundreds of thousands of persons ignorant of the way of life. Encouraging progress has been made in establishing independent churches in Bengal and in Delhi, and a more active and spontaneous

spirit has been displayed by the members of the churches, especially by the younger men. In China, Dr. W. Brown, having acquired the language, has commenced a dispensary, a portion of the native chapel having been fitted up for this purpose. In Ceylon the churches are displaying a most praiseworthy activity in the erection of chapels and schoolhouses. The Old Testament, translated by Mr. Carter, is undergoing a thorough revision, preparatory to its being sent to press. A Singapore hymn-book has also been published for use in Christian worship. In Africa Mr. Saker has at length completed his long labours on the Word of God, and the entire Bible is now finished for the service of Christianity among the Dualla people. In Hayti Mr. Hawkes has received a hearty welcome from the people. He finds the church lessened in members by death and from the effect of the recent revolutions through which the island has passed, but the members have maintained the means of grace, and are steadfast in the faith. In the Bahamas distress and loss of trade continue to press on the people of Turk's Islands, and Mr. Pegg will henceforward, at the instance of the committee, make the island of St. Domingo his headquarters, where there is a large and untrodden sphere of missionary labour. In Jamaica the churches enjoy a large measure of prosperity; the Calabar Institution in Kingston continuing very successfully to supply an efficient native ministry and schoolmasters for the service of the churches. Destitute parts of the island are being brought under spiritual cultivation, both by native agency and by the two brethren sent from this country, supported by special fund. In Europe the missions in Italy, Norway, and France, continue to afford the most gratifying results. The rooms occupied in Rome are filled with hearers; many persons have been baptized, and in the neighbouring cities several small knots of persons regularly meet for the reading of the Scriptures and prayer. The income of the society has been 27,469*l.* 17*s.* 4*d.*, a difference of 54*l.* 15*s.* 7*d.* as compared with last year, which was 27,415*l.* 1*s.* 9*d.* The balance last year against the society was 1,656*l.*; and as the expenditure this year has been 2,060*l.* 2*s.* 10*d.* more than the receipts, there is due to the treasurer 3,716*l.* 2*s.* 10*d.* It is therefore obvious that if the missions are to be sustained in vigour and efficiency, and no withdrawal of any portion of the agency from the field, that the annual income of the society must be increased by at least 2,000*l.* ("Hear, hear," and cheer.)

The CHAIRMAN, who was received with cheers, said that he had been honoured by the position he held that evening from the circumstance of having spent the greater part of a long life in India, the most responsible sphere of all missionary enterprise. He was born in that land, and spoke its language as a child, and had spent forty-two years of life there. (Cheers.) Therefore, he felt it a great privilege to speak on behalf of its spiritual interests. He might claim some special right to address the meeting from circumstances belonging to his own past history. When he first lived in India, he was brought into connection with Carey, whose great lingual accomplishments rendered his services necessary even to a Government who had little sympathy with the great work of his life. He (the chairman) also knew Marshman, and the first station to which he was appointed was Munheer, where Leslie then laboured, and through his intercourse with that holy man, much of his after career had been affected. (Hear, hear.) He also knew Mr. Page, whose father had passed away before he (the chairman) had reached Munheer. For these and other reasons he felt it was an honour to address that great meeting on behalf of the Baptist Missionary Society. (Cheers.) The main features of the society's work had been well indicated in the report; but upon these, they would be addressed by others, and he should therefore confine himself to the land in which he was brought up. (Hear, hear.) There were still many who looked somewhat despairingly on the cause of missions as they remarked the fewness of conversions; but those who took this view must have forgotten what had taken place in India. He could say with confidence that the report to which they had just listened was worthy of their cordial acceptance. It did not enter largely into statistical details, but it showed how many had been turned from the power of Satan unto God. It mentioned that among the people, heads of families hope and there were renouncing idolatry, and although they might not at once accept Christianity, that was a most important step. (Hear, hear.) They must all know what an immense trial was involved in Indian anyone becoming a Christian. India was not destitute of a sacred literature and priesthood. More than other people in the world, perhaps, they were in the power of the priesthood; their religious literature was entwined about their affections more intensely than English people, perhaps, could realise; hence, he who renounced the old faith became an object of reproach. When, therefore, people gave up the old faith, it was a very great evidence of the progress which was being made. (Hear, hear.) The report also mentioned that meetings took place for the reading of the Holy Scripture; this was a still greater proof of progress. Those who thus gathered together plainly indicated that they had a doubt of their own religion. Native gentlemen were entrusting their sons to missionaries for education. This opened the way to missionaries to train a most important class of the community to read the Holy Scripture and to worship the true God. (Hear, hear.) There can be no doubt that this must have a remarkable effect on the generation now entering

upon life. The report also mentioned that there was a great falling away in the attendance at Hindoo and other ceremonies. Juggernath had ceased to attract the numbers it once did. This year the turn out was poor—in fact, a miserable exhibition. At the gate of Huri the missionaries were reproached by the Brahmin priests with drawing away their followers; this they could not but rejoice in as affording convincing evidence of the progress the Bible was making in India. (Hear, hear.) There was, too, a diminution of opposition, and there was a growing conviction that Mahomedanism may not be right; this was most important. He was rejoiced to hear from the report that a large portion of their work was itineration, and that its effects were being shown in many ways. At the stations comparatively few were reached, but when the missionaries went further a-field they could address millions. (Cheers.) He could speak most favourably of the work done in agricultural districts. They had in India large tribes of aborigines—hillside people, and whenever their efforts had been directed to these hill tribes remarkable effects had followed. His belief was that these people ere long would become Christians. (Hear, hear.) Referring to Lord Napier's speech, in which his lordship had remarked that the Gospel was brought nearer and nearer to the doors of the ignorant, the speaker said they might thank God that one of their governors manifested such a Christian spirit. (Hear, hear.) There were scattered throughout India a number of most degraded classes who offered a most favourable sphere for missionary operations. The self-support of the churches could not be overlooked. When this became general the cause of Christianity would gain a hold which it had never yet held. (Hear, hear.) He could bear cordial testimony to the immense value of the work of the missionaries, and concluded by expressing the earnest hope that as we held India we might be instrumental in thoroughly evangelising that vast empire. (Cheers.)

The Rev. Dr. TURNER (Samoa), who introduced himself by saying that he went to his scene of labour at the time of the murder of John Williams, said they landed among the savages of the New Hebrides, and were as well treated as they could reasonably expect; but after being there seven months they were obliged to flee for their lives, the people believing that they had introduced disease amongst them. Some three thousand savages were leagued against them; but by God's blessing they escaped in safety to another group of islands. Soon after that time there came a delightful reaction, and they were soon able to receive seven native agents. Four missionaries and ten native agents had been at work there; but he was glad to tell them that there were now fifteen European missionaries at work. As many as 20,000 had abandoned idolatry. (Cheers.) Twenty-seven years ago he was appointed to commence an institution in the Samoan group of islands peopled by 35,000 light-copper-coloured natives. He was glad to tell them that after thirty-six years of missionary effort heathenism, as a system, had been abolished, and that an interesting missionary work was being carried on by nine European missionaries, aided by many native teachers. (Cheers.) Eleven years ago he went back to the South Seas, and in less than seven years some 10,000 copies of the Bible in the Samoan dialect, edited by himself, were taken by the natives and paid for. They went on the paying, not the pauper principle, and to require them to pay was no grievance. (Hear, hear.) In the earlier stages of the mission the people had never seen a coin, and so, at first, they made payment in cocoa and oil, and other articles of produce; and this exposed the missionaries to the charge of trading for gain. But not a single penny went into the pocket of the missionary. (Cheers.) The advancement of Christianity was the advancement of commerce. The Samoans gave 1,000*l.* a year to the mission, and this represented 2,000*l.* worth of native produce. (Hear, hear.) It was sometimes said that the natives spent a great deal that they might appear decent on the Sabbath; but what then? Blot out Christianity, and merchants might shut up their shops to-morrow, and there would be no powder, no shot, no spirits, no tobacco, though of the worst. He thought that the notion had been exploded that commerce must precede Christianity. Cannot the missionary create a want as well as the legal trader? Was not the mere presence of Moffat in Africa the creation of a want? (Hear, hear.) He believed commerce might expend its energies in vain until the first steps had been taken by the philanthropist and missionary; but if both were allowed to go hand-in-hand, both would help to raise people from heathenism. Gathering up the mere secular advantages resulting from the labours of missionaries, many merchants now regarded missionary work as contributing to their gain. (Hear, hear.) But there were far more glorious results than these. There were now, he believed, in heaven 5,000 Samoans who were led thither through the instrumentality of the missionary society. He believed that they could gather up from among these 250 villages 5,000 more men and women who had found peace with God and were striving to lead a new life. If one soul was of more value than the whole world, what had they to say of these 10,000? Eternity and the vantage-ground of the intelligence of the angels of God were needed to form a correct estimate of it. (Hear, hear.) Those who said that missionary work was a failure—what was the secret of their thus speaking? The old truth that the carnal mind is enmity against

God. While God was blessing their labours they could afford to let these men talk as they would. He did not think, speaking of what actually came within the sphere of his own knowledge, that there were twenty houses in which there was not a copy of the Word of God. There too, were to be found commentaries, books on church history, and translations of good John Bunyan. (Cheers.) He gave a graphic description of the origin of native churches. They were self-supporting; they bought their own Bibles, they built their own chapels, and there was no such thing as debt. They built in every village a house for their minister, and in many places these houses were among the best. They contributed upwards of 1,000*l.* a year to the London Missionary Society, and all this from men who were deemed lowest in the scale of barbarism. (Hear, hear.) The Gospel has done great things for these atrocious savages; but the friends of missions must not relax their exertions, for the savage heart beats still. Gathering up the results of mission work, he could say that they had 300,000 converts from heathenism in the South Seas, speaking in the twenty-six dialects that the Bible had been translated into. They could think of 50,000 in connection with their churches, and of 50,000 more safe in the promised land. (Hear, hear.) But there was a great work yet to be done. New Guinea had been reached by their native agents. (Cheers.) New fields of labour might be entered upon, and the speaker concluded with an earnest appeal to all present to be faithful to the missionary cause. (Cheers.)

The Rev. J. T. BROWN (Northampton) expressed the great gratification it afforded him to see the chairman occupying the position he did that evening, and whose remarks had been so valuable. It was his (the speaker's) duty to speak of the committee at home with regard to the work in India. They all knew that rumours had been circulated to the disadvantage of their brethren abroad. There was a criticism going on and many sparks, rather bluish, were struck out, which were likely to do hurt to very deserving men. (Hear, hear.) And there were words spoken which went abroad like keen arrows. Dr. Landels has had a pretty good share of criticism, but with great wisdom, and with the best intentions to the brethren abroad, he moved the appointment of a special committee. (Hear, hear.) He felt that this was the best way of dispersing endangering fogs and getting at the truth. That committee was appointed, and instantly got to work, which was taken up with an earnestness befitting the occasion. With Dr. Gotch for their chairman they met and looked at their work in its length and breadth, and in all its forms. Everything came under review on which suspicion could possibly rest. A list of questions was framed of the most searching character, so that the committee might almost have been deemed a body of inquisitors, and as troublesome as income-tax collectors; but having confidence in their work, those of whom questions were asked sat on with beautiful patience while they were teased with probing questions. (Cheers.) Then the committee sent abroad a list of questions to the brethren, who were treated as friends, and when the replies came in, the difficulty of the work began, but good temper was maintained unto the end. Then the matter was referred to India. What was the result? He was glad to say that the state of things was far more satisfactory than was supposed, and that many of the rumours were from a singing in the ear which arose from the distemper of those at home rather than from any other source. (Cheers.) They did not find that evangelistic labours were overlooked—or that preaching was neglected. (Cheers.) They did find that what was done in the schools was a preaching to the young, and rather helped than hindered all efforts to reach the heathen. (Cheers.) They did not find that money was being raised to make spiritual paupers. Their men, he was glad and thankful to say, came out sincere, earnest, hard-working, faithful to the trust which had been committed to them. (Cheers.) They mentioned to-night the names of the dead; grandly simple men. Star after star had sunk beneath the horizon; but other stars had risen. "Abraham is dead, the prophets are dead, and the fathers, do they live for ever?" He thought to-night of treasures gone out of sight, lost in glorious light. He thought of old friends who had now risen to the skies. He looked upon old men present whose appearance advertised their quick journey too. As he, sometimes, looked round the committee, it almost seemed like a snow-wreath melting away. But the past of their history as a society rebuked him. (Hear, hear.) Others rose up to take the place of the dead. God had been wonderfully good, and the men they had now in east and west were true sons of the fathers, living successors of the dead. (Cheers.) After the most probing examination, he was there to say that their missionaries were noble men, and that they might live right in the very centre of their hearts. (Renewed cheers.) He might say that it was proposed to throw their churches more upon themselves; to raise up a class of native agents; to raise up a class of men who shall answer to the native pastor, and who shall be qualified to take the oversight of the churches. (Hear, hear.) He hoped great good would result from the conference of the brethren on questions relating to India. What was wanted was that they should experience the power of the Spirit of the living God resting upon them. He did feel with Dr. Landels that we were in need of heroic spirits. Was there not something more for them to do? The names of their fathers were mighty; what was needed now was deeper sympathy with Him who bore the world's burden on

His back, and to be baptized of the Holy Ghost. (Hear, hear.) If any praise was due to the missionaries, it was simply that they had kept to their work and had refused to give in. (Loud cheers.)

The Rev. W. WILSON (Fiji Islands), said that he had sometimes addressed a company of cannibals quite as large as the present assembly. (Laughter.) He was going to say that when he had that privilege he felt peculiarly lively, and sometimes timid, but not so timid as he did to-night. He had laboured in that archipelago for seven years; others had laboured for twenty, and had laid a foundation which had been of great service to those who succeeded them. At the time people in this country gave themselves to prayer, it was worth while to remember what took place in all the world. The Divine fire seemed to girdle the world, and from that time great success had attended the preaching of the Gospel. (Hear, hear.) His text was what he had seen. Thirty-seven years ago Fiji was an entire blank, under the dominion of the prince of the power of the air. There was not there a book, chapel, church, or Christian man. The name of God was never pronounced except by a castaway sailor, and in irreverent terms. In 1835 they found 5,760 converts to Christianity, and this was matter for rejoicing. Seven years afterwards, when it pleased God to bless His word, it was a time never to be forgotten; it was a Pentecostal period in which people and missionaries were of one heart and of one soul. (Hear, hear.) After that there were 55,481 converts to Christianity. (Hear, hear.) When they saw a murderer becoming merciful, a thief honest, a sensualist chaste, a child of darkness becoming a child of light, they had no need to ask by whose power such a change had been wrought. (Hear, hear.) Only to the Omnipotent could it be ascribed. Then followed a gift of noble local preachers; he might almost call this the richest gift of all, and sufficiently answered the sneer that the influence of the missionary was only skin deep. (Hear, hear.) They had in their schools 21,000 scholars, composed of young men and maidens, old men and children. They had now 104,000 converts, 22,779 members in full church communion. They had 47,246 in their Sunday-schools, and 590 teachers. And this work had been accomplished in a period of thirty-seven years. (Hear, hear.) This was a pattern placed before the Church, so that it might take heart and say, "If the Almighty has done so much, then we, like the faithful spies, will say that we will take possession of the world, for we are well able to do it." (Cheers.) If the sons maintained the spirit which animated their fathers, they would be sustained by the permanent conviction that the Lord of Hosts was with them, and that the God of Jacob was their refuge. The work has been accomplished by the preaching of the glorious Gospel of the ever-blessed God. He believed that every Protestant missionary had faith in a whole Bible, and in its plenary inspiration. (Hear, hear.) He had never met a missionary who believed anything like the peculiar article of faith that has been characterised by a wit in the words, "The books of Moses are nothing but supposes, and he who wrote the Pentateuch was worthy of rebuke. There were some in this land, or at least some who were living near the Cape of Good Hope, who seemed to adopt this view. It was not the view of the missionaries. (Cheers.) They believed in Moses as well as in St. John and in St. Paul. What would their first missionaries have done if they had not been up in Sinai, and heard the words, "Thou shalt not kill; thou shalt not covet; thou shalt not bear false witness"? (Hear, hear.) They went forth with the entire Bible in their hands, and with the love of God in their souls, and in simple dependence upon Him who was able to give demonstration of the truth of the Bible, and also able to help them to turn the world upside down. (Cheers.) They had already heard many instances of the transformations effected in the islands of the ocean; and though entire conversion, in the sense that spiritually-minded and Christian people understand it, had not in all cases resulted, yet there was a vast improvement seen in a nominal Christian when contrasted with a thorough-paced heathen. He was once in a canoe, and to the leeward there was a cannibal island, where no Christian had ever lived. To the windward there was a Christian island; and those who were with him said, "Pray that we may not go down to leeward, for they will eat us; but if we get to windward, they will cook for us." They saw a marked distinction. (Laughter and cheers.) There was one place, a dark and dreadful place, to which one of the brethren was sent. A few weeks after entering this vast region of heathenism, his life was in danger, and he escaped as by miracle. He and his wife and three children hid themselves for awhile in the long grass, when, perchance, as it is said, there came paddling down in a canoe an escaped convict. To him the missionary appealed, "Save us." "That I will," was the quick response. He thought he had an opportunity of doing one good bit of work in his life. He brought them on twenty miles, and it proved to be the most profitable work in which he had engaged for many a day. (Cheers.) The missionary said, after awhile, to the people amongst whom he found himself, "If you will take care of my wife and children, I will go back and preach to the people who have burnt me out." (Cheers.) They heard nothing of him for weeks. He returned to the people, and made no mention of their cruel treatment. He said nothing about a ship of war. He said, "I love you, and I have come on a mission of love. I want to preach the Gospel which has made me to differ from you, as much as a ship of

war differs from a canoe; let me preach to you." (Cheers.) The people cried, "He loves us; let's hear him." They felt that they had done wrong, and love, which never fails, melted their hearts. They said, "We will build you a new house," and they did it. Then they said, "Will you bring the lady and the children?" And he said, "That I will," and brought them back. (Cheers.) The speaker then described how even the hardest hearts had been impressed by the gentle influence of the Gospel, and closed with an earnest appeal to all present to support a society which, by the blessing of God, was being made instrumental in turning many from darkness to light, through the simple proclamation of the Gospel of love and mercy. (Cheers.)

After a brief speech from the Rev. B. MILLARD, of Jamaica, a vote of thanks was accorded to the chairman; and the meeting was brought to a close by singing the doxology.

The following is the report of the Special Committee on the Indian Mission:—

REPORT OF THE SPECIAL COMMITTEE ON THE INDIAN MISSION.

In consequence of the discussions which took place a little more than two years ago, the committee felt it their duty to undertake a thorough investigation into all the departments of the work being carried on by their brethren in India. For this purpose a series of questions were prepared by a special committee formed for the purpose, embracing in detail the entire work of each missionary. Information was sought from gentlemen acquainted with India, and interested in missionary labour. The Indian missionaries at home also gave their assistance to the special committee. The documents and reports, the issue of their prolonged inquiries, and which have been printed for the use of the committee, are of great importance, and it is due to the supporters of the mission that the general results of their investigation should here be given. Not the least of the advantages thus gained has been the removal of many misapprehensions, especially with reference to the amount of time devoted by the society's missionaries to education and to the ministry of the Gospel among resident Europeans. Nor is there necessary such extensive and radical changes in the plans pursued, as by many it was thought likely would be the case. The primary duty of the missionary life—the oral and extensive preaching of the Gospel—had by no means been neglected, and it was left to the committee only to repeat its oft expressed wish to give still greater facilities for the accomplishment of this essential duty. On the important question of native agency, the committee have resolved to make strenuous efforts to raise up an educated ministry in connection with the college at Serampore; to carry into effect, as speedily as circumstances will admit, its already decided resolution to throw the support of the pastors on the churches they serve, and, finally, to encourage the growth of an indigenous evangelistic agency less dependent than at present on the funds of the society at home. The committee have further thought that the efficiency of the mission would be largely promoted were the missionaries to assemble at least once a year in conference for mutual assistance, counsel, and prayer. It will be the duty of these conferences to examine, receive and dismiss, as may be necessary, the native agents of the society; to fix the amount of their stipends; to superintend the classes that may be formed for the education of native candidates for missionary or pastoral service; to provide for the examination of missionary probationers during, or at the end of, their two years' term of probation; to advise the committee on all matters relative to the occupancy of new fields of labour, the continuance of stations, and the removal of missionaries; and, finally, to watch over the general interests of the mission. It is in the following words that the special committee express the impression made on their minds by the inquiries so laboriously made, and the conclusion to which they were led:—

"They rejoice to find to how great an extent the missionaries have been faithful to the primary duty of their calling, and that the society, in the persons of its brethren, has been ever distinguished for the direct and oral preaching of the Gospel. They are also gratified to learn that measures are in progress to secure the independence of the churches, and the self-support of the native pastorate; while the churches, to a considerable extent, already observe their duties as such in the reception of persons into fellowship, and the discipline so necessary to be maintained. In no case are any members of the churches supported by the funds of the society, except in so far as they are doing the work of the society, or as age and sickness may render them dependent on the Christian love of their brethren. The great majority of the converts are very poor, and it may be yet a long time before a thoroughly indigenous native pastorate can be sustained by the unaided efforts of the churches. Still, every year increases both the numbers and wealth of the converts, and a more rapid progress may be looked for in the future than has been realised in the past.

"This review of the Indian mission has given your special committee a large measure of gratification. The results attained are neither few nor small. The body of our missionaries are men worthy of the unwavering confidence and the cordial affection and support of the churches, and, though the time has come for some important changes or modifications in our plans, it is not that the brethren have neglected the duties of their high vocation, but because the progress of events both calls for some modifications and enables us to seize advantages which our predecessors did not enjoy, but which their labours have materially contributed to secure.

WESLEYAN MISSIONARY SOCIETY.

The Earl of Shaftesbury, K.G., presided on Monday at the annual meeting of the Wesleyan Missionary Society in Exeter Hall. Among those who supported the chairman on the platform were the venerable Father Jackson, who entered the ministry in 1804; Dr. James, the president of the Conference; Dr. Jobson, Mr. M'Arthur, M.P., Sir

Francis Lycett, Mr. Heald, the Rev. Dr. Osborn, Mr. A. M'Arthur, Dr. Rigg, the Rev. W. Arthur, &c.

The Rev. G. T. PERKS read an abstract of the report for 1871, in which it was stated that in the Irish mission there were thirty-two ministers, and about 830 children attending the day-schools, in addition to those in thirty other schools connected with circuits. The French missions in France and Switzerland were under the management of the French Conference, which was assisted by a yearly grant from the funds of the General Committee. The pecuniary difficulties of the French societies had been much increased by the calamitous war with Germany, but the appeal for aid had been liberally responded to by the Methodism of England, and more than 2,500*l.* had been placed at the disposal of the committee, part of which had already been advanced to meet the more pressing claims of the distressed churches. The missionary work carried on by the society in Italy, Spain, Portugal, Germany, France, Switzerland, and Ireland engaged the efforts of ninety-seven missionaries, who reported 6,803 members and 6,345 scholars. The conference of Canada and the Eastern provinces reported 358 members, 32,672 members, and 71,363 scholars. In South Africa 81 missionaries laboured among 12,888 members. In the Australian colonies were 344 ministers and 59,649 members. In the West Indian missions there were 94 missionaries and 45,154 members. Missionary work in the district between the Gambia and the Bight of Benin was carried on by 21 ministers. In the south of China there were 9 missionaries, 147 members, and 338 scholars. In Ceylon only 8 of the 38 missionaries were Europeans. The number of members was 2,187. In continental India there were 39 missionaries, 680 members, and 5,373 children in the schools. Here Christianity was quietly and unostentatiously making its way. The total number of the members in society in the foreign missions under the care of the British Conference, was 72,129, being an increase of 1,661. The number of members under the care of the affiliated conferences was 90,475, exclusive of the societies in the home work of the Canadian Conference. The ordinary receipts in 1871 were 148,595*l.*; the expenditure, 147,891*l.*, leaving a balance of 694*l.* towards the payment of the debt. The donations to pay off the debt, and for Rome and Naples, amounted to 22,379*l.*, leaving a balance of 4,087*l.* The balance due to the treasurer in 1871 was 17,160*l.*, while 10,000*l.* was reserved for Rome and Naples. It was hoped that the society would soon be relieved from debt.

The Noble CHAIRMAN then addressed the meeting, being received with loud and prolonged cheers. He said he always felt at home among Wesleyans, for he felt he was among honest, straightforward, steadfast, true people—people not starting aside from their principles—who did not take up their opinions and lay them down again when it suited their convenience, who did not embrace the Word of God at one time and ignore it at another, to meet some special opportunity or some special purpose. The separation from the Church of England which led to the establishment of Wesleyanism he did not look upon as other than beneficial to both sides. What country, he asked, under the sun was not full of the labours of these men? They are devotedly and actively at work in every clime. In every region the name of John Wesley was known, and under God's blessing the work in which they were engaged would regenerate the whole condition of mankind.

The Rev. Dr. JAMES, President of the Wesleyan Conference, in moving the adoption of the report, glanced at the removal by death from amongst them of some of the most prominent of their colleagues, to whose memory he paid a high tribute of respect and esteem. The resolution likewise gratefully acknowledged the financial success of the current operations of the society, especially with regard to the raising of funds towards the extinction of the society's debt, and for the erection of chapels, schools, and pastors' residences in Italy, and solicited a permanent annual augmentation to the society's income.

Mr. GASKIN seconded the motion. Mr. WADDY, in supporting the resolution, regretted that the receipts were still below 150,000*l.*, and deprecated the neglect of a steady, constant, organised collection of small sums of money. There was a great deal of excitement and spasmodic effort for special purposes, but what they required for the due cultivation of the missionary spirit was calm, steady religious work on the old principles of the society. He pointed out the great loss of interest sustained by the delay in sending up the subscriptions to this society from the various districts of the country. The Rev. H. J. PROCTOR, of Padua, described hopefully the progress of the society's missions in Italy, and moved—

That this meeting, recognising the Divine adaptation of Christianity to the wants of universal man, and recalling the command of Christ to His disciples to "preach the Gospel to every creature," feels called upon, both by providential openings in nominal Christendom and by the urgent claims of the heathen world, to sustain with increased labour, liberality, and prayer, the various agencies of the Wesleyan Methodist and other Evangelical missionary societies.

The Rev. S. ANTLIFF, secretary to the Primitive Methodist Society, seconded the resolution, which was supported by the Rev. JOHN KILNER, from India, who bore testimony to the voluntary activity of the native converts to Christianity in that land, and their growing independence of British pecuniary assistance. Other resolutions were passed, acknowledging the services of ministers and other supporters of the society who had laboured to increase the funds, and the proceedings terminated with the passing of a cordial vote of thanks to the chairman.

THE LIBERATION SOCIETY.

THE MEETING OF THE COUNCIL.

The annual meeting of the Liberation Society was held yesterday evening in the Metropolitan Tabernacle; the council meeting, which was numerously attended, having been held at the Cannon-street Hotel in the afternoon. The chair was occupied by Mr. Ellington, and amongst those present were Mr. A. Illingworth, M.P., Mr. M'Laren, M.P., Mr. Stafford Allen, Rev. J. H. Hinton, Rev. J. Fletcher, Rev. R. W. Dale, Rev. Dr. Rutherford, Rev. W. Morrison, Rev. Dr. Elmond, Rev. S. Newth, Rev. H. W. Crosskey, Rev. C. Bailhache, Rev. J. J. Brown, Rev. Dr. Todd, Rev. J. G. Rogers, Rev. G. C. Hutton, Rev. R. Macbeth, Rev. G. M. Murphy, Rev. W. Griffiths, Mr. E. S. Robinson, Mr. W. Baines, Mr. G. Whiteley, Mr. W. S. Granly, Mr. J. Clarke, Mr. D. Pratt, Mr. W. E. Grimwade, Mr. Geo. Potter, Mr. D. Perth, Mr. Peter Bayne, Mr. J. M. Hare, Mr. J. F. Bottomley, Mr. J. Carvell Williams, Mr. H. Skeats, Mr. C. S. Miall, &c.

The CHAIRMAN said, it was usual for one in his position to begin by saying that this was the proudest day of his life. He felt it to be one of great responsibility, and wished to enter upon his duties in that spirit. There were disadvantages in following a gentleman who had so long occupied the position he was now called upon to fill; but in equal earnestness of purpose in the work, and in earnestness of desire to see its happy termination, he would not yield even to his honoured predecessor. They had worked together for twenty years, and it was matter of profound regret that they had lost him. With regard to himself, he had been appointed in company with his esteemed friend, Mr. Illingworth, whose name will be a guarantee that the duties of the treasurer will be satisfactorily performed. (Hear, hear.) With respect to the general questions that would be brought before them, it was not necessary that he should go into detail. His business would simply be to call upon the various gentlemen who had undertaken to speak; but he could not forbear saying a word or two upon the work of the past year. (Hear, hear.) First in order of time and importance was the motion which Mr. Miall was about to bring before the House of Commons. (Cheers.) The importance of that motion they had not yet fully appreciated. He had taken the question out of the hands of a society, and from the public platform, into the arena of Parliamentary politics. Through him it had become not a Liberation question but a national one, and the gauntlet had been thrown down that the country must be convinced. (Cheers.) Alluding to Sir Roundell Palmer's speech, the chairman stated that the learned gentleman's loving spirit and active imagination led him to look on everything that did not combine "light and sweetness," as not of the true church. It would be the business of the society to supply light and sweetness—namely, the truth. (Cheers.) The next question to which public attention had been directed was the University Tests Bill. That had been settled, and they rejoiced in the fact. The fact, however, had entailed responsibilities which they could not get rid of. (Hear, hear.) They had often been taunted with being ignorant, and they were obliged to answer, "You have deprived us of the training that we want; some of us would give half our life's work to have had the advantages which you enjoy"; but now parents would have to make sacrifices which would enable them to give their children that training which would fit them to deal with the question of that society, not simply on moral but intellectual grounds. (Hear, hear.) The progress of their principles in the colonies had been most encouraging. One by one the colonies were ridding themselves of the incubus of a State Church. British Honduras had set a noble example, and it was being honourably followed. With regard to the future, there was, as they all knew, before the House of Commons a bill for applying to Dublin what had already been applied to England. On the whole, Mr. Fawcett's bill was one that they might rejoice in, and be happy to see carried. (Hear, hear.) With regard to the education question they were all agreed on one point, that the State had no more right to deal with religion in the school than it had in the church. (Cheers.) Then there was another question—the Burial's Bill; they had not seen the end of that yet. If the bill were itself to be buried, he did not suppose the society would be its chief mourner. (Laughter and cheers.) The beginning and carrying out a movement among working men upon this question deserved hearty recognition. The movement originated with working men themselves. (Cheers.) They understood the principles of the society, and were prepared to advocate them in the face of their fellow-workmen, and they had done good service in this direction. (Hear, hear.) What, at present, was the position of the society? Their question had been placed in a new position. The coming time would try their mettle more than in any period of the society's history. Their Church friends were thoroughly roused to the conviction that members of the Liberation Society were in earnest. (Hear, hear.) Men generally had come to understand that the disestablishment question was

one which required to be settled. Many present knew the social disadvantages which the maintenance of their principles involved. If ever there was a time in the history of any public movement that demanded the earnest prayer and faith of religious men, that time was the present. They might be very sure they were not going to win without a struggle. (Hear, hear.) The sacrifices they had already made were nothing compared with those they would be called upon to make. They would be tried in many ways; they would be called upon to say that their movement was not simply a political, but one of deep religious conviction; that the cause of Christ was suffering from this union of Church and State; and that as their fathers fought for that cause, so, God helping them, they would fight, too. (Cheers.)

The SECRETARY (Mr. J. Carvell Williams) then read the report of the executive committee, containing a general review of the society's operations during the past year. We have no space for it at present, but hope to give an abstract of the document in our next number.

The TREASURER made a financial statement which showed that the cash available during the year—including a balance of 550*l.* 8*s.* 3*d.* at the commencement—had been 6,017*l.* 17*s.*; the expenditure 5,759*l.* 19*s.* 10*d.*, and that the balance in hand was 257*l.* 8*s.* 1*d.*

The Rev. Dr. RUTHERFORD (Newcastle-on-Tyne) moved the adoption of the report of the executive committee. He said there was no society in the country more economically and efficiently managed than the Liberation Society, and he trusted they would express their sense of this by considerably increasing their subscriptions. If they believed in their principles, and felt that a crisis had arrived in their history, they would show this by sustaining the committee in their arduous exertions. The admirable report to which they had just listened inspired them with hope in the comprehensive view it took of the whole question. (Hear, hear.) They had outlived the period when they thought their principles would be at once successful; but the tone of the report so thoroughly represented the feeling of Nonconformists throughout the country, that they had only to be faithful to their principles with the certainty that they would be triumphant. (Hear, hear.) The abolition of University tests was a proof of this. The Dublin University Bill had occupied a considerable portion of the committee's time, and wisely so. He trusted the council would indicate before separating that the attitude of the Government in reference to that bill was eminently suspicious. (Hear, hear.) The abolition of the Irish Church was not brought about that the Roman Catholic Church might be able to boast of their supremacy in that country. As Nonconformists they had never asked anything for themselves, but they did ask that the universities might be nationalised, and that the great principle of religious equality should be applied to the higher education of Ireland; and that could not be done if help was given to any educational institution by the State that was sectarian, and until it was established that neither directly nor indirectly shall any money be devoted to its support. (Hear, hear.) He thought it would be wise, as the Government had declined to show its hand in this matter, to take special action. He thought if they could secure that the higher education in Ireland was settled on a basis of religious equality it would be helping them in the battle they had to fight in the school boards. Mr. Miall had rendered great service to their cause, and he trusted that through the constituencies the hon. member would be heartily sustained. (Loud cheers.) They had sometimes felt that Mr. Miall was so strong in himself that they might leave the battle in his hands; but there were moments of discouragement which fell to the lot of the greatest and bravest men, and they must not allow him to feel that he was fighting the battle alone. (Hear, hear.) They owed him a deep debt of gratitude, and they should sustain him. The motion he had brought before the House was admirable, and they could not but hope that throughout the country there would be a rallying around him for the great principle of the nationalising of our institutions, and that no public money shall be devoted to an educational institution that was of a sectarian character. (Cheers.)

Mr. E. THOMAS (Bradford), in seconding the resolution, said the report was most satisfactory in its tone in regard to the future. It had especially interested him because just now Church organisations were assuming every possible shape. At a meeting in Bradford, in which working men were to be the speakers, four were clergymen, and the rest professional men. Eight out of the eleven had nothing in common with the working classes. The statements made were most extraordinary. Speaking of the pamphlet recently published by the Rev. J. C. Ryle, Mr. Thomas remarked that such publications ought to be dealt with; he earnestly hoped that some attention would be given to it. He thought that provincial organisations ought to be free, but to maintain constant communication with the central committees. There was a great spirit of inquiry abroad, and it was their duty to reply to the sometimes strange statements made at Church Defence meetings. It was quite time to do this when a clergyman could say of their utterances, "These are all lies; you will believe me; have I not been with you fourteen years?" (Laughter and cheers.)

Mr. DANIEL PRATT wished to direct special attention to those districts in the country, the rural parishes, in which Nonconformists were weak. He

believed they would have to prepare themselves for a long struggle. (Hear, hear.) It was not improbable that if Mr. Disraeli got into power he would pronounce for the disestablishment of the Church of England. ("Hear, hear," and laughter.) Mr. BRIGGS said the treasurer had stated that more funds were needed. He believed that, instead of trusting too much to the organised efforts for obtaining subscriptions, every member of the society made it his duty to keep its operations and aims alive in his own neighbourhood, the society would never be in want of funds. (Hear, hear.) It was his firm conviction that if every member would in his own neighbourhood devote two or three days in the year to the matter, then the income of the society might be speedily raised from 5,000*l.* a year to 10,000*l.* (Hear, hear.)

Mr. GEORGE POTTER said he had attended many meetings of the society, and some of them had been very large. The working men who had attended them had shown great zeal on this question. They had not only been enthusiastic, but had displayed extraordinary courage. (Hear, hear.) He was sure that the society had among the members of all the Artisan class a very large array of co-workers ready to help them to see this question settled. (Cheers.) He would caution them against being led astray by reports of their meetings which occasionally appeared in Church papers. (Hear, hear.) They should aim always to be strictly accurate in all the statements they made to working men. They had such a body of workers among the artisans that they had only honestly to say what their aim was to gain their cordial sympathy and cooperation. (Cheers.)

The resolution, on being put from the chair, was unanimously adopted. It was as follows:—

That the report of the executive committee, together with the treasurer's statement, be received and adopted. The council regards with approbation the efforts of the committee during the past year to secure the improved organisation of their supporters in the metropolis and other large towns; to spread a knowledge of the society's principles among the rural population, and to obtain increased support from the working classes. Looking to the resistance which the movement has now to encounter at the hands of the upholders of Church Establishments, the council trusts that, while the exertions of the committee are renewed and increased, there will be a corresponding sense of responsibility on the part of all who attach importance to the object which the society seeks to accomplish.

The Rev. JOSEPH FLETCHER (Christchurch) moved the second resolution, which expressed the deep regret of the council at the retirement of Mr. William Edwards from the duties of the treasurer's office, which he had so ably and faithfully discharged. It also recognised the service and the liberal support which during a lengthened period he had afforded to the society, and expressed the gratitude of the council for the efficiency and courtesy with which he had always presided over its own deliberations. Mr. Fletcher said that the resolution he had read they were bound to pass. He felt the greatest pleasure in moving it, because of the great satisfaction it had always afforded him to have the co-operation of Mr. Edwards in the work of the society. (Hear, hear.) The oldest members amongst them would be the best able to appreciate his worth. (Cheers.) Undeviating when his own conscientious principles were involved, he always acted with perfect courtesy, with the most gentlemanly feeling, and with a real cordiality, which made him a power in all their meetings. (Loud cheers.) They must all feel—at least he did—that in losing Mr. Edwards they had lost a personal friend rather than an official. (Hear, hear.) It was matter of common justice to their own feeling to pass the resolution he had moved, and he was very glad to mark the sympathy with which it was received. (Loud cheers.)

Mr. STAFFORD ALLEN briefly seconded the resolution, expressing the sorrow he felt that a man by whose side they had sat for twenty-five years in the work of the society had retired from his post. (Hear, hear.) He was glad to find, however, that Mr. Edwards's sentiments were unchanged, and that the society would still have his support in the great movement they were engaged in carrying out. (Cheers.)

The resolution was unanimously adopted.

Mr. E. S. ROBINSON (Bristol) moved the next resolution:—

That the council approves of the action of the executive committee in appointing a treasurer for the metropolis and for the country respectively, and learns with gratification that Henry R. Ellington, Esq., and Alfred Illingworth, Esq., M.P., have consented to accept those offices. The council earnestly hopes that, in the discharge of the duties which they have undertaken, the new treasurers will be sustained by that increased liberality on the part of the society's friends which has become absolutely essential in the present position of the movement.

While he deeply regretted the retirement of Mr. Edwards, he was sure they all sympathised with him in rejoicing in the advent of Mr. Ellington and Mr. Illingworth, M.P. (Cheers.)

Mr. GRIMWADE (Ipswich) said he had known the chairman a long time, and he was glad to see him occupying the position he did that day. He was a thoroughly back-boned Dissenter, and they needed such. (Cheers.) The whole question of the Liberation Society was a religious rather than a political one. He felt that they would be advancing the question of religion by getting rid of a State Church; that did not advance religion to his mind. As regards education, he might say that they had just held a capital conference in Ipswich.

Mr. ILLINGWORTH, M.P., said that they need not be anxious on the question of funds, although at the same time he thought it the duty of every member to contribute. (Hear, hear.) It had been stated that the special fund was now exhausted,

and that sooner or later they would need a larger fund than they did in respect to the Irish Church. At the same time he did not think that that period had arrived yet. They had a great deal of work to do. The time would come when it would seem that the great question of the society was the great question of the day. (Cheers.) There was a huge work in prospect. (Hear, hear.) Many had never realised its magnitude. The English Church being nearer home would be stronger than the Irish Church. On the other hand, he believed they would have more allies. The Irish Presbyterians were so happy with the change that had come over them that they were wise enough not to trouble Parliament. (Laughter.) Mr. Miall's motion, he took leave to remind them, simply proposed to inquire into matters of fact, and therefore there was no doubt that the information would be reliable. (Hear, hear.) In the case of the Irish Church the information had never been impugned in Parliament, and he for one did not care on what terms they got the information so long as they got it. As to the Burials Bill, he hoped Mr. Morgan's back would be kept straight as well as his hands. (Laughter.) On the Dublin Universities the utterances of the Government had justified their suspicions; but he did not think they need have any fear for the future. Mr. Gladstone could not afford to show his hand till the right time had come. (Hear, hear.) He was satisfied that Mr. Gladstone had no intention of adopting any policy that would contravene the principle carried out in the Irish Church question. (Cheers.) It was quite possible that some portion of the endowments of the Universities would be opened to all. He thought that would be a settlement they need not object to see carried. In the future they would need what they ever had needed—faith and courage. (Hear, hear.) On the other hand, they had to ask what their position really was to be? Politically, they had been powerful through the alliance of Whigs and Radicals. What was to become of the Whigs? There was no place for them. A great responsibility rested upon the members of the society. They must declare their determination not to support a nominal Liberal party in power, but that it would be infinitely better for the Tory party to rule. (Cheers.)

The resolution was unanimously adopted. Mr. NEVILLE GOODMAN (Cambridge) moved the next resolution—

That this council rejoice that the past year has witnessed the success of the Society's exertions to make available for the entire nation the advantages of the national Universities by the abolition of ecclesiastical tests, which not only inflicted great injustice on Nonconformists, but tended to impede the intellectual advancement of the people. The council highly appreciates the services rendered by those members of Parliament who have had charge of successive measures for the attainment of that object, as well as by others, who, while themselves connected with the Church of England, have in this matter proved to be the faithful allies of Nonconformists. It also hopes for a continuance of such co-operation until clerical fellowships have been abolished, and other changes required to place all parties on a footing of perfect equality have been effected, either by the spontaneous action of the University and college authorities, or by the further intervention of the Legislature.

He said half of the college emoluments were still reserved for the clergy of the Establishment, and Nonconformists were hardly true to their lay Church friends in not coming to their aid. (Hear, hear.)

Mr. WHITTAKER (St. John's College, Cambridge) seconded the resolution, which was unanimously adopted.

The Rev. H. W. CROSSKEY (Birmingham) moved that the council viewed with much satisfaction the determination of a large majority of the House of Commons to apply to the University of Dublin the principle which has received the sanction of the Legislature in regard to the English Universities. The resolution further affirmed that without pronouncing any judgment on that part of Mr. Fawcett's measure which relates to the constitution of the governing body of the University, the council is of opinion that the ambiguous declaration of the Government in regard to the question of University education in Ireland necessitates preparedness to offer uncompromising resistance to any scheme which will confer special privileges on the Roman Catholics or any other religious community, or which will involve any departure from the policy which, by the passing of the Irish Church Act and of the University Tests Abolition Act, has been deliberately adopted by the nation.

The resolution was enforced in a brief but telling speech, and having been seconded by the Rev. J. PILLANS, was supported by the Rev. R. W. DALE, who expressed the hope that those present would bear in mind what had fallen from the lips of Mr. Crosskey. It had been his (Mr. Dale's) strong conviction that the Government would concede to the Roman Catholic Church in Ireland all that it wanted. He believed that to weaken Dublin University as a teaching university would be to aim a serious blow at the higher intellectual life of Ireland. (Hear, hear.) They had a right to ask whether this was calculated to promote the intellectual life of Ireland. If the proposals of Government were not those that would be most advantageous, they were bound to protest against them. He thought Mr. Gladstone believed that under the present scheme the Government was paying for secular results, and the Government would like to apply the same principle to the sister country. There would be some amazement, perhaps, if Nonconformists rejected the proposal, but they would reject it. (Hear, hear.)

The Rev. G. C. HUTTON (Paisley) said there ought to be no partisanship with the sects and denominations. They all knew the subtlety of Mr. Gladstone's mind, but a mind so subtle was apt to

deceive itself. As Liberation men they must trust themselves to their principles by a clear assertion of them.

The Rev. J. J. BROWN (Birmingham) moved a resolution, expressing the opinion that the provisions of the Elementary Education Act of 1870, and of the Scotch bill now before Parliament, are opposed to the principles on which the society's operations are based, and that the action of the State—whether represented by the central or by local authorities—should not embrace instruction in religion, which should be voluntarily imparted by religious individuals or communities.

The resolution having been seconded by Mr. HARGRAVES (Gravesend) and supported by the Rev. G. HUTTON, was unanimously adopted.

Mr. ANGUS HOLDEN (Bradford) moved that the council desired to place on record its sense of the value accruing from the motion submitted to the House of Commons last session by Mr. Miall, who had thus placed the question of disestablishment in a position of advantage to which it had not previously attained. The resolution further expressed pleasure in learning that, to obtain the information required, in view of the disestablishment of the Church of England, Mr. Miall was about to move for the appointment of a Royal Commission to inquire into the value, amount, and application of any property appropriated to the use of the Church of England, and trusted that, in taking that step, he would receive all the support which the society's friends could possibly render. Speaking as a member of a Wesleyan Church, Mr. Holden said that he believed that there was a great conviction in that body that they occupied a somewhat anomalous position. The Wesleyans, being a prominent section of the Nonconformists of this country, had not shown themselves prominent on this question. He hoped they would take their stand as they ought to do. He could heartily support this resolution as a constituent of Mr. Miall's. (Hear, hear.) It might savour a little of egotism, but they felt that Bradford honoured itself and had rendered service to the great cause he advocated by returning him to Parliament. (Cheers.) They endorsed everything he has said and done in the House of Commons; they returned him for the express purpose. (Cheers.)

The Rev. J. HOWARD HINTON, M.A., said he was glad and thankful to attend this annual meeting. He felt like an old soldier, beyond fighting indeed; but loving the smell of the powder and the smack of the rifle. Seventy years ago, as a boy in Oxford, he was hooted because he was a Dissenter. Now, his grandson was a student at Balliol, and he was not required to attend college prayers. (Hear, hear.) The world did move, it would move to a successful termination of its course. "Perhaps," said Mr. Hinton with deep emotion, "this may be the last time I shall be permitted to be with you; if ever I have a regret it will not arise from any interest I have taken in the Liberation Society."

Mr. JAMES WICKS (Colchester), in moving the next resolution, which affirmed that the council regarded without surprise the hostility manifested by the clergy of the Establishment to the bill which deprived them of the exclusive rights to conduct funeral services in the parochial churchyards of the country, and further expressed the hope that the measure which Mr. Osborne Morgan had submitted to Parliament would be adequately supported, said that such a resolution as this would be well understood in rural districts where the grievance was a serious one. (Hear, hear.) He would say in a word that Mr. Osborne Morgan was entitled to their warmest thanks, and he trusted that they would give him their best support to help him to carry the just and moderate measure which he had submitted to Parliament. (Cheers.)

Mr. J. GRIFFITH (Gohebydd) seconded the resolution, which, having been supported by the Rev. T. PENROSE, was unanimously adopted. Mr. PENROSE said that people in the rural districts were prepared to go with the society. For himself, he would take care to have plenty of petitions, so that the axe which had long been lying at the root of the tree might be used to bring it down. (Hear, hear.)

Mr. CARVELL WILLIAMS said that many had noticed the absence of Mr. Miall from the council. (Hear, hear.) It was the first time, and from a circumstance beyond his control. (Hear, hear.)

Mr. GRIFFITH (Derby) said that when he belonged to the Wesleyans he had to give his subscription under a disguised name, and he knew that if he avowed himself a member of the Liberation Society he should be told that he must break up with one or other. He rejoiced in the progress made, and that two members of the Wesleyan body had attended the conference, and had no apprehension of their conduct being condemned. (Hear, hear.) He begged to propose that the cordial and respectful thanks of the meeting be presented to the chairman for his kindness in presiding. The resolution having been seconded by Mr. GRUNDY (Leicester), was unanimously adopted, and the CHAIRMAN having made a suitable response, the proceedings terminated.

THE ANNUAL MEETING AT THE METROPOLITAN TABERNAACLE.

The annual meeting of this society was held on Wednesday evening, the 1st inst., at the Metropolitan Tabernacle. Isaac Holden, Esq., of Bradford, presided. Amongst other persons on the platform were—E. S. Robinson, Esq., of Bristol; Stafford Allen, Esq.; the Rev. W. Griffith, of Derby; Neville Goodman, Esq., M.A., of Cambridge; the

Rev. W. Braden; Henry Vincent, Esq.; Angus Holden, Esq., of Bradford; the Rev. J. H. Hinton; R. M. Carter, Esq., M.P.; H. E. Crum Ewing, Esq., M.P.; the Rev. R. W. Dale, of Birmingham; the Rev. Dr. Landels; A. Illingworth, Esq., M.P.; and the Rev. J. G. Rogers. At the commencement of the meeting the audience probably numbered about 2,000 persons, but in the course of the evening this number was largely added to.

The CHAIRMAN said the object of the Liberation Society was more especially a religious one, but it was also a philanthropic one. All who studied history were convinced that where religion was united with the secular power, human liberty and progress became endangered. But the object was, further than that, a patriotic one. All Englishmen loved their country, and they asked for their country the highest state of human advancement, of human progress, and of human happiness. If there were two theories placed before the human mind, the one for the benefit of the morals and for promoting the happiness of mankind, and the other theory being adverse to these, and if there was to be on the side of the right, emolument, power, rank, and position in society, and on the side of the wrong one there was the reverse, then there could not be perfect freedom of choice. But if on the side of the false theory there should be the emolument and the power, and on the side of the good contumely and reproach, and a low position in society, how could the human mind be perfectly free in choosing between the one and the other? Where there was liberty there must be perfect equality, and this society contended for perfect religious equality. The history of the world showed that where there was not perfect religious equality humanity suffered. Need he point to Rome? The Pope had been placed in a humiliating position by his own subjects. Why? Because the place, the power, the emolument, and all the protection and favouritism that a Government could bestow was bestowed upon the religion of the Pope, and it became corrupt, and it became a den of vice, and dishonour, and ignorance, and filth, and poverty, and wretchedness. The Pope complained of its now having been taken possession of by a young and vigorous power, but why? Because he did not understand it, and the Papal Church with all its learning did not understand yet the principles of human society, and the principles which ought to govern and direct human affairs. Well, need he point to Turkey? No one had travelled there and seen its poverty, and its barbarism, and the absence of all that is dignified, and glorious, and honourable to man, without being struck with the sight. There was a religion of the State there of the most perfect kind—a National Church. The events which were occurring in Spain, as well as her past history, showed the influence which had been the result of a combination of the two things, the Church and the State. In France what was the cause of all the revolutions? Previous to 1789 the nobles were leagued with the priests, and the Government employed the priesthood and religion as a means of gaining power and influence over the people. Then the people rose up and cut off the heads of the priests and the heads of the nobles in revenge for ages of oppression. Well, now, what had a State Church done for Prussia? There they had a beautiful system of the reformed faith, and a system of education that would satisfy those who were fond of a national religious education to their heart's content. There was not only the catechism of the Lutheran churches taught, but there was the Bible also in all the schools of Prussia. What was the consequence? Germany was sceptical and infidel. The current of infidelity not only ran through the thought of the nation, but disturbed its morals. The great danger lay not so much in the doctrines and dogmas which might be taught under a system of State religion, but in the spirit of the teachers who might be appointed by the Government. (Hear, hear.) Having drawn a brief sketch of the progress made in Great Britain and Ireland during the last forty-five years towards the attainment of religious liberty, the chairman concluded his address by urging on Nonconformists the duty of showing something like the courage and self-sacrifice exhibited in 1662 by the memorable two thousand men who suffered expulsion, the loss of emolument and place, and underwent persecution for conscience sake. (Applause.)

Mr. J. CARVELL WILLIAMS said that when he stood on that platform a year ago he had the unprecedented pleasure of congratulating the meeting, not only on the abolition of compulsory Church-rates in England and the abolition of the Church Establishment in Ireland, but also on the abolition of three other establishments in different and distant parts of the empire. He supposed the most sanguine liberationist did not expect it possible for him to be able to make a similar announcement on this occasion. And, in fact, he could only acquaint the meeting with the fall of one more of these establishments—namely, that which had existed in the colony of British Honduras, a double-headed establishment, for it comprised Episcopalians and Presbyterians, both of whom would, from the 31st of December in the present year, have to do as members of other denominations in the colony always had done—subsist upon their own resources. (Applause.) During the past year they had witnessed the close, or almost the close, of an agitation which had engaged the attention and energies of the Society for now nearly twenty years. He well

remembered the thrill of satisfaction which passed through his mind when he heard the tellers in the House of Commons announce in 1854 that the amendment of Mr. Heywood, which was intended to have the effect of admitting Dissenters for the first time into the University of Oxford had been carried by a decisive majority, and ever since that time the executive of this society had been, to use a phrase of Abraham Lincoln, "pegging away," in order that they might obtain for Nonconformists all that could be enjoyed for them in the Universities of Oxford and Cambridge. Well, they were now able to state that the Nonconformist youth of our country, who had means and friends enough to go to Oxford or Cambridge, and not merely matriculate and take a degree, but have his share in the scholarships, and his share in a large portion of the fellowships of the Universities, in conjunction with the members of the Established Church. In this country it was seldom that reforms, and especially ecclesiastical reforms, were brought about all at once; and there was still one branch of this question to be dealt with. For a considerable number of months in the year the fellowship could now be enjoyed only by gentlemen who were preparing to go into what were called "Holy orders" in the Church of England. Now the existence of such a provision as this was obviously quite inconsistent with the principle of the Act of last Session, and therefore it was hoped and confidently believed that they would succeed in sweeping away these remaining restrictions, until a Nonconformist should be able to go to Oxford or Cambridge with the conviction that there was nothing in the way of honour or enrolment to be enjoyed in connexion with those institutions which would not be as freely his as they would be to the members of any other community in the land. It might have been supposed that the legislature having adopted this principle with regard to the English universities there would have been comparatively little difficulty in applying it to the University of Dublin, but it had taken Mr. Fawcett five years to carry his measure for the abolition of tests in the University of Dublin through the second reading. This bill was opposed by the Government in relation to one portion of its provisions. The Government, which two years ago objected to the bill because it only abolished religious tests, now objected to it because it did something more than abolish religious tests, and they declared that, while they were quite ready to assent to one portion of the bill, it must be cut in two in order that they might reject the other. Now this was a question on which it was not possible for the meeting to enter on this occasion, but this at least might be said, and should be said, that Liberatorists were the friends of the Government. They had no warmer friends. They were friends to the Roman Catholic community, who to a large extent were indebted to Liberatorists for the religious liberty which they now enjoyed. He would give the Government fair warning, and he would give the members of the Roman Catholic Church fair warning, that if, when the final settlement of this University question came, any scheme was placed before the public which gave exceptional advantages to the Roman Catholic Church, the Liberation Society would oppose it to their very utmost—(loud applause)—whatever might be the consequence to the Government who submitted such a scheme to the country. The question of elementary education in England, Wales, and Scotland, naturally engaged the attention of the executive committee of this society, as it had engaged the attention of the community generally, but it was thought desirable that the practical work connected with this question should be in the hands of other bodies, in order that this society might devote itself exclusively to the great task for the performance of which it had been called into existence, and from which it had never allowed itself for a single moment to be diverted. But notwithstanding that abstinence from agitation in the matter, the committee had felt, and were prepared strongly to express, sympathy with the resolutions which had been arrived at by large bodies of Nonconformists in relation to this perplexing question. They had never been able to see that it was more right for the Government to interfere with the religious education of children than with the religious education of adults; and it had always seemed to them to be a great practical inconsistency that while the Government and the Legislature as well as Nonconformists had been expressing their readiness to establish perfect equality with regard to religion in universities, in colleges, and in grammar schools, the State should be called upon to take sides in the matter of religion in connection with our elementary day schools. This year Mr. Osborne Morgan had carried the second reading of his Burials Bill by a larger majority than he obtained last year, and if he (Mr. Williams) felt any doubt as to his ultimate success, that doubt would be removed in consequence of the announcement made by Mr. Disraeli, the leader of Her Majesty's Opposition—(laughter)—that he intended to lead the resistance to the measure. That gentleman had led the forlorn hope on several occasions—(laughter)—and we might confidently expect to see him occupying the same position again. It was right to acknowledge that in both Houses of Parliament during the last twelve months there had been manifested a much more friendly disposition towards Nonconformists than had been displayed before. But if you wanted to redress a person's grievances, the first thing to do was to understand what they were, and it appeared

to him that the House of Lords did not understand what Dissenters wanted in this matter, for they had actually taken the trouble to pass a bill which would allow of the burial of a Nonconformist in Church of England burial-grounds without the service of the Church of England. The bill, at the same time, expressly prohibited a service of any other sort, and Lord Beauchamp, who had brought in the bill, no doubt thought that by that act he had done Nonconformists a very great service. When the society assembled in last May they were looking forward with some interest to the motion which Mr. Miall was about to submit to the House of Commons, in relation to the great question of disestablishment in England and in Scotland. He (Mr. Williams) did not think he could say anything more comprehensive or more accurate than this—that if the whole thing were to be planted over again, they could not desire anything better to happen than what had happened. They could not have wished for a better speech than Mr. Miall made. (Loud applause.) They could not have wished for a debate of greater interest or of greater importance than that which followed Mr. Miall's motion, and they could scarcely have desired a more satisfactory division than that which took place, when, instead of Mr. Miall being (as some years ago he would have been) in a miserable minority, he had ninety supporters, and what was still more, there were only 134 Liberals who thought it prudent to vote against him, while 146 Liberals deemed it prudent to stay away. (Applause.) There was our army of reserve—(laughter)—and when, just before the commencement of the Parliamentary session, it was the duty of the executive committee to determine whether or not the question should be mooted during the present session, it was considered on the whole wise and kind to these 146 gentlemen to give them an opportunity before another general election of expressing an opinion upon this important question. Therefore in a short time (possibly on the 17th of this month—perhaps after Whitehall) Mr. Miall would again bring this question before the House of Commons in the shape of a motion that the House do present a humble address to Her Majesty, praying that there may be appointed a Royal Commission to obtain full particulars in relation to the nature, character, and obligations of the property of the Church of England. (Loud applause.) The society had been endeavouring, not without success, to secure the support of the working classes of the country. Last year they were able to report that the subscriptions received amounted to £4,400, and this year the amount of subscriptions and donations was £3,436. The year began with a balance of £550, and ended with a balance of £257.

The Rev. Dr. LANDELS moved the following resolution:—

That this meeting regards with the highest satisfaction the extent to which, at the present time, the question of disestablishment engages public attention throughout the kingdom—the character of the views now expressed by many influential members of the Establishment, and the tendency of numerous concurring events to hasten the approach of the time when the objects aimed at by this association—already partially effected—will be completely and finally accomplished.

He said the state of things which this resolution described was one of the most cheering signs of the times. Disestablishment was becoming one of the great questions of the day, and to many, who of late had been violently opposed to it, it now commended itself as the best remedy for many of the evils which existed. In Scotland the leaders of the Free Church had at length thrown away the scabbard, and were now girding themselves for conflict with an Establishment which hitherto they had been content to let alone. In England the agitations and movements within the Church he took to be more prophetic of its coming downfall than the efforts directed against it from without. Some of the clearest headed and soundest hearted of the Church's ministers now regarded disestablishment as a not very remote event; and having first prepared themselves to accept it with resignation as a thing which was inevitable, they had at length come to regard it as an event not much to be deplored. They had ceased to look upon the Church and State as a kind of Siamese twins, whose death must follow from the severance of the ligature which bound them together; but they conceived it just possible that both might profit, although both might be pained, by the proposed surgical operation. (Laughter.) He did not anticipate that anything of much importance would be done in the way of reforming the Church so as to obviate the necessity for disestablishment, because there were so many parties in the Church, each seeking to apply their own particular remedies, that it would be impossible to obtain an agreement. He was reminded of an old woman who was being tortured to death by a number of doctors giving prescriptions one after another, and at length, losing all patience, she said, "Is there yet another? Won't the rascals let me die in peace?" (Laughter.) That was just the moral condition of the English Church Establishment. The Liberation Society had been charged with an endeavour to spoliolate the Church. Spoliation forsooth! If it was spoliation to restore to the Church of Christ the liberties and rights of which the State had deprived her, which she had parted with for a pecuniary consideration; if it was spoliation to employ national property for national purposes, instead of allowing it to be pocketed by the members of a sect, then indeed they were spoliators, and would glory in the name. (Applause.) And as for the charge of being political Dissenters, it was enough to say that not we, but our opponents, were

responsible for the political aspect of our movement. They were the men who had placed religion in a position in which she could only be reached by political means; they it was who had carried the question into the political arena and entrenched themselves behind political fastnesses where we were compelled to follow them. How else, except by political measures, was it possible to change a political system? The heaven-born Princess to whom we had sworn and gladly paid our allegiance, was confined in a political fortress. Political fetters distorted her delicate limbs, albeit they were fetters of gold. Through the bars of her prison-house we had heard her sighing for release, and because she could see little or no prospect of its coming, she would lie down to sleep, and then start up again and put forth fruitless efforts to escape. In her sleep she would utter plaintive and melancholy sounds, and in her waking moments we could see her with her hands stretched out imploringly for relief. By our allegiance to her, by our loyalty to Christ, we were compelled to go to her rescue. (Loud applause.) We must assail that political fortress; we must break those political bars; we must unpeel asunder those political fetters, and set that high-born but insulted and dishonoured captive of the politicians, Thou daughter of heaven, free! Rouse thyself from thy slumbers! Go forth in the attire which belongs to the bride of Christ. (Loud applause.) Alluding to the recent events with regard to the Irish Education question, Dr. Landels said he did not ignore these events which had to some extent clouded their prospects, but he had no fear for the ultimate issue. A true principle could not die. It might be trampled on, it might be drenched with blood, it might be deserted and betrayed, it might be made to tread the scaffold or to pass through the fire; but it would live on, immortal like God Himself, and ultimately triumph in His might. The struggle between light and darkness, between religious freedom and religious tyranny was still going on, but the victory could not be doubtful, and could not be long delayed. The pale gleams had already flushed into the streaks of morning, and ere a little while our eyes should meet the day. The fierce hag of Persecution, with withered countenance and fiery eye, skulks away into the shades; the spell of superstition which, like the nightmare, was on the hearts of men, is breaking as the strong sleepers stir themselves in their slumbers. It required no prophet, but the son of a prophet, to foretell the near approach of halcyon days of peace. (Loud and prolonged applause.)

The Rev. J. G. ROGERS, in seconding the resolution, drew a gratifying contrast between the meeting of the society in Hanover-square Rooms six years ago, and the present meeting. He said he was glad that at present we were in the midst of a conservative reaction, and especially that the Nonconformists were in considerable danger. He was quite free to confess that we were in perils among the heathen, but he would not say in perils among false brethren, but he would say, in perils among brethren who are not strong enough to understand the whole sweep and range of their own principles. In saying this, of course, he did not allude to those brethren whose principles were stronger than our own—he confessed he had some sympathy with them; but he did not see how the government of the nation could touch education at all. We were in perils from brethren who seemed to have, by some wonderful intuition, arrived at a perception of the way in which what was bad for grown-up people, was right and good and necessary in the case of children. There were some brethren who seemed to say that the State should take a child, and up to the age of fourteen instruct him in the principles of religion, and then, when he had passed that age, have nothing more to do with him, and consider it a sin against religion to instruct him thenceforward upon that subject. (Hear, hear.) He drew the happiest auguries from the very matters about which some of his friends were becoming despondent, with regard to the present aspect of political parties. Constant success was sure to demoralise the supporters of any cause, but temporary defeat would urge them to greater effort. Depend upon it, those politicians who forsake the cause now would want the help of Liberatorists in time to come, and would learn the value of men who could stick by their principles, notwithstanding threats of resignation and dissolution, and breaking up of the Liberal party, and he knew not what besides. The very vitality which had lately been manifesting itself in the Church was, to his mind, an indication in another sense of its weakness, for he was convinced the new wine could not always be held in the old bottles. The new spirit which was in the Church would not always be confined and trammelled with the fetters of the State connection. Mr. Williams had had some experience of the "lewd fellows" of the baser sort, who were the latest recruits in the army of Church defenders. It had been our credit as Englishmen that we could meet together, and interchange views, and separate in peace; but since the House of Commons had set that notorious example, which it did recently, when it lowered itself to the level of the French Assembly that it had previously ridiculed—since noble lords and gentlemen took to cock-crowing and ass-braying, and so on, there had been a spirit abroad in certain parts of the country unfriendly to free discussion. With reference to a recent article in the *Quarterly Review*, the truth was they had never made any pretensions at all to diplomatic craft, but had stated their object in the face of day; and it was too bad,

after being denounced from one end of the country to the other as spoliators and as having intentions of robbing the Church, that the *Edinburgh Review* should turn round upon them to charge them with having studiously kept facts in the background. They ought to be grateful to the *Edinburgh Review*, who is prepared to make very magnificent concessions, if, in the idea that they were acting for personal honour and sectarian distinction, he proposed that Mr. Newman Hall, Mr. Spurgeon, and Archbishop Manning should be made life peers. [Laughter.] They would be weak indeed if they went for disestablishment without disendowment. The Bishop of Oxford was not of that class of assailants, but had a notion that they were greatly troubled in relation to their want of equality with the Church of England. The *Guardian* said that nothing that could be done in the way of stripping the Church of inherited possessions could take from her her history, her spirit, her traditions, her faith in her teaching; but they had no desire to take from her any of those things. It was remarkable that a Church which had all these grand things, and would have them when disestablished, should nevertheless be unable to trust herself to do anything unless in addition she could have the patronage and support of the State. They did not wish to be brought into the ranks of the upper ten thousand, or to compete, in point of refinement or culture, with the gentlemen who had blundered down Mr. Adolphus Herbert, not yet to possess the charitable and Christian spirit manifested by an archdeacon in last week's Convocation, who said that the Athanasian Creed, without its damnable clauses, would be like *Hamlet* with the part of *Hamlet* left out. [Laughter.] They accepted the fact of social, moral, and religious inequality; all they wanted was that the State should not come and crush them lower still. The Bishop of Oxford said that principles were not to be treated as the playthings of a controversial game. That was precisely their point. They held what they believed to be principles, and as long as they held them they must discharge their duty to them. The bishop also said he could not understand how they could object to the English Church having property, believing, as they did, that it injured her. They had, however, a gradder notion of Christianity than that. They were engaged in a contest for vindicating the truth, purity, and beauty of Christ's Gospel, and however, and in whatever church, and by whatever means, that was injured, they were injured by it, they therefore protested against it. It was no mere bitter sectarian strife in which they were engaged. When he heard the Bishop confess to the evils which had grown up through the system of patronage, and Mr. Ryle confess that in scores of parishes the parochial system was an injury, and when he saw Convocation assembled to discuss how it was possible to reconcile the Athanasian Creed to men's consciences—the Archbishop of Canterbury saying all the time that not a bishop on the bench believed it in its literal sense; when he saw these things, he said it was religion that is injured; and it was for the sake of religion; and not for sect, Dissent, or party, that they were contending. [Applause.] France had gone to infidelity, not for want of a certain kind of religious culture, or of endowments, or of State sanction, but because it presented Christianity in a perverted and debased form. Everything that taught men that religion was a thing of State policy, that the free action of spiritual men was to be controlled by politicians, that led men to believe that there was not enough vital force in the Gospel itself to secure its triumph, degraded and dishonoured religion, and prepared the way for national apostasy and unbelief. One piece of the Bishop of Oxford's advice to his friends he wished to give to Nonconformists—that was the warning against trusting mere politicians who had their own interests to subserve. Mr. Matthew Arnold, who compares the nobles of England to the old barbarians, says that on all matters where Nonconformity and its catchwords are concerned, the insincerity of the "barbarians" needing Nonconformist support, in repeating these catchwords without the slightest belief in them, is very noticeable; and that when the Nonconformists threw out Sir James Graham's useful education clauses, one-half of those Parliamentary representatives who cried loudly against trampling on the religious liberty of Dissenters, put their tongue in their cheek when they thus talked. That was the way, according to Mr. Arnold, in which they were used by noble Whigs who solicited their support. It taught them a lesson. They had a great principle to maintain, and would maintain it, no matter what the cost to Ministry or to party. [Applause.] The lesson for them to learn was that which Lord Byron addressed to the Greeks who were trusting in the barbarian Franks of the time.—

Trust not for freedom to the Franks;
There is a king who sells and buys;
In native swords and native ranks
Your only hope of freedom lies.

The first resolution was then put to the meeting, and carried unanimously.

The Rev. R. W. DALE, of Birmingham, then moved the second resolution:—

That looking to the present position of the question of elementary education in England and in Scotland, and of University education in Ireland—looking also to the antagonism which has now to be encountered at the hands of the supporters of Church Establishments, this meeting feels it to be more than ever necessary that the society's friends should adhere with firmness and with courage to their avowed principles, whatever may be the difficulties or the temporary disadvantages to which such a policy may expose them. [Cheers.]

He said that the general movement of the public mind during the last thirty years in favour of the dissolution of all organic relations between Church and State had led many ardent men to suppose that their principles were approaching their final triumph; but he had never shared these anticipations, and the present position of political affairs must lead to a less sanguine estimate of their immediate prospects. They had arrived at a grave crisis in the struggle, in which any want of firmness and mainly endurance would indefinitely postpone ultimate success. If they were firm more might be done for the cause of religious liberty during the next three or four years than has been done during the last thirty or forty; but if they faltered or vacillated, and had not a temper rendering them capable of enduring momentary disaster or defeat for the sake of ultimate triumph, they might undo all that had been done. At the time that they supposed the ancient ecclesiastical Establishments are beginning to decay, new Establishments are being laid, not by political opponents, but by political allies and friends. The experiment of trying to Christianise the country through the clergy not having been a success, the State has empowered school boards to use public funds and servants in order to train the people in the love and fear of God, this constituting the chief merit of the Education Bill of 1870, and of the Scotch bill just introduced. In opposing this movement, as they were bound to oppose it, if faithful to the great principles of which they were trustees, they would have to confront many formidable influences; in the first place, the traditional sentiments of vast numbers accustomed to see religious instruction entrusted to the same person who had charge of secular instruction; and secondly, those who see in Mr. Forster's bill a sure method of Christian training for those who are still beyond the influence of the Church. And in this conflict they would be separated from some with whom it had been their delight to co-operate, who, while they saw the Church invested with exceptional prerogatives and endowed with national wealth, protested against it, but who, now being asked to join a confederacy to secure the teaching of their own religious faith in the schools of the people at State expense, find it hard to resist the temptation. But if the State should provide religious instruction for the young, it ought also to provide it for the old. In many respects, the new Establishment of religion was a great deal worse than the old one, for the old theory of the Church was that those admitted into her pulpits should accept a certain definite system of theology; but they could not profess to introduce any such security as this into the new Establishment, they could not pledge the masters of rate schools to a definite faith, or make the school board investigate the masters' religious qualifications. In this new establishment the necessity of having regenerate persons to teach Divine truth was ignored, and against this he protested. The people with which they were thus menaced confirmed their long protest against investing ministers of religion with an official political position, and endowing them with national wealth. In every argument for making common schools organisations for religious teaching was implied an acknowledgment of the failure of the ecclesiastical Establishment whose boast it was that every man, however poor, was provided by the State with religious instruction, and which, for the discharge of its trust, had received vast wealth from the nation. The bishops, archdeacons, deans, rectors, and curates, and other representatives of this magnificent and mighty Establishment, publicly declared their own incompetency, and affirmed that unless the school of the State taught religious truth, national apostasy was before them. The ecclesiastical Establishment, then, was a gigantic failure, and was likely to be so, and yet if they opposed the new Establishment they would have to endure obloquy, slander, and misrepresentation. But they must oppose it everywhere, in contests for school boards, in Parliamentary elections, and in the House of Commons. They were not, however, yet obliged to raise the general question of Church Establishments, because that had not yet been brought into the region of practical politics. The Irish Church question did become one of practical politics, and they were obliged to refuse their support to all who would not pledge themselves to Mr. Gladstone's policy; and the educational policy of the Government was also a practical political question which they must deal with, for the Government were building up their system by means of the power they had largely contributed to confer upon it. The first great contest on the question had taken place last week, on Mr. Candlish's motion, and it was interesting to look at the debate and division. It was certain that the Conservatives would vote against him. 132 Liberals voted with the Government, and there were 115 Liberals with Mr. Candlish, thus exactly dividing the Liberal party, and they were beaten as before, by the votes of the Opposition. They were told that they were deserting their old leaders. Now, eighteen members of the Government voted with Mr. Candlish, and nine were absent. These nine were not obscure men: Mr. Lowe, Mr. Stansfeld, Sir George Jessel, the Solicitor-General, Mr. Baxter, Mr. Grant Duff, and Mr. Winterbotham; Mr. Herbert, Mr. Campbell, and Mr. Shaw-Lefevre would not go into the lobby against Mr. Candlish, and their abstinence from voting has some significance. [Hear, hear.] When lately in Scotland he had been told that the Scotch Education Bill was a Scotch question in

which Englishmen had no right to interfere. Looking at Mr. Candlish's motion in the light of that principle, 101 members for Liberal English constituencies were with him, and 70 against him; 14 Scotch Liberals voted for him, and 13 against; 13 Welsh Liberals voted for him, and only 3 against him. Mr. Candlish's motion concerned England and Wales specifically, and taking English and Welsh members alone, there was a majority of 41 in favour of Mr. Candlish. [Applause.] This majority was balanced by the fact that of the Irish Liberal members, 4 voted for and 46 against the motion, and what that meant they all perfectly well understood. When questions touching Irish education came up, and Irish members told them it was purely an Irish question, they would remind them of the part they took in this division, which concerned an English measure simply. No man who would not pledge himself to support the policy of which Mr. Candlish was the representative, ought to receive a vote from any member of the Liberation Association. With regard to the question of university education in Ireland, he did not believe Mr. Gladstone intended to establish or endow a Roman Catholic college or university, he having said so publicly, and being an honourable man—[applause];—but a great and serious blow might be inflicted on the intellectual life of Ireland and the principles for which they contended might be seriously violated. Mr. Gladstone's intention was to establish a university corresponding to the London University, an examining body only, and to employ a part of the Trinity College revenues to its endowment. If it is clear that this is all the Government desire, their proposals ought to receive their most cordial support; but under the cover of the mechanism of such a university it was very possible to go a long way towards conceding all the Catholic archbishops and bishops of Ireland. In London University scholarships are given to encourage learning; but, supposing Mr. Gladstone to desire to endow Nonconformist colleges and sought unobjectionable means for so doing, he might ask for the London University endowment sufficient to provide £50 a year for four years to all who should pass first-class at matriculation, and thus relieve the Nonconformists of all cost in the education of ministry. He feared the new Irish University would have associated with it rich prizes, conferred not simply to encourage learning, but to enrich the sectarian institutions that exist for the education of priests and clergy. They did not want concurrent endowment under any form. He entreated them to be cautious in committing themselves to any scheme for university education in Ireland, simply because it looked like the scheme accepted in the case of the London University. Apart from other reasons, such a scheme would inflict serious harm upon the higher forms of intellectual culture in Ireland; Ireland needs all the Trinity College resources to sustain those higher forms, and he protested against any considerable alienation of its revenues for other purposes. Standing by their principles meant in many cases breaking up the Liberal party, the separation from many old local leaders, and the return of Conservatives to old Liberal seats; it meant that they would sustain apparent grave disaster, but some victories were more disastrous than defeats, and some defeats more glorious than victories. [Applause.] The time had come, after forty years of power, when it would be well for the Liberal party to taste the bitter waters of temporary misfortune. Before coming into power it had wandered more than forty years in the wilderness, and it would be well for them to go into the wilderness for a little time again. "The cares of this world, and the deceitfulness of riches, choke the word, that it becometh unfruitful," and there was no worse soil for noble and lofty political principles than that which lies round the Treasury bench. [Hear, hear.] But it was not for them to forecast the consequences of fidelity to their principles. The men who have been honoured of God to carry great principles to successful issues have dared to listen to his voice, to whatever difficulties that voice seemed to call them; and following the pillars of cloud and of fire, they, and the sacred ark committed to their trust, could not but be safe. God being with them, no man in the long run could do aught against them. [Great applause.]

Mr. ILLINGWORTH, M.P. for Knaresborough, on rising to second the motion, said he would first apologise for the absence of his friend Mr. Miall, who was unfortunately prevented from being present by circumstances over which he had not the slightest control. He explained also the paucity of members of Parliament upon the platform, their engagements being so very numerous during the session. He could answer for the support of great and increasing numbers of them to the policy of the Liberation Society. They had to complain that the Liberal Government had been firing into the flanks of its own lines, and to warn it that a repetition of this would not be tolerated. No Liberal Government did substantial Liberal work after a period of three or four sessions. Giving the Government all honour for the liberal work it had done, he thought it had better have held its hand than have entered on some measures with which it was now proceeding. Firmness and patience were necessary in the coming struggle. Half of the Cabinet was with them, but before they could dictate terms to a Liberal Cabinet they must decide upon the course they would take at the coming election. Referring to the recent election in the West Riding of Yorkshire, out of the 300

clergymen in the constituency, three voted in favour of the Liberal candidate, and things there could not be worse than they are. The Liberals would pass from office, and would leave no cry, and it was for them to raise a cry. Cobden on entering the House in 1842, declared that he was not there as a Whig, or as a Tory, but as a free-trader, and that if it were necessary to break up Governments, to dissolve Parliaments, these things should be gone through, in order to secure free-trade. Were they prepared to make the same declaration for freedom of religion? If so, the ball would soon be at their feet. If resolute, they would compel the allegiance of their Whig friends; if faltering, they would be betrayed, and have a Liberal party in office without a Liberal programme. He hoped all throughout the country, who held the Liberation principles, would take issue upon that question, and no other. Mr. Bright would be with them—(great applause)—and though it was unlikely he would enter the Cabinet, yet he would have power, and the power of his name would be with them. Mr. Bright made no secret conviction that the education measure is the worst liberal measure passed during the last forty years. Every borough of the kingdom was under the deepest obligation to make a strike for freedom of religion, and for secular education at the forthcoming election. (Applause.) The resolution was then put and carried unanimously. Mr. H. E. Crum-Ewing, M.P. for Paisley, moved the third resolution:—

That recognising the value of the service rendered to the cause of religious equality by the motion submitted to the House of Commons by Mr. Miall last session, the meeting has pleasure in learning that he is about again to bring the subject of disestablishment before Parliament, and trusts that he will receive an increased degree of both public and Parliamentary support.

He referred to the feeling in Scotland in favour of Liberation principles. The time for disestablishment was not far distant. He remembered the motion for the disestablishment of the Irish Church being first introduced into the House of Commons, but no one thought of it being carried out as they have seen it. The measure was at first paltry, and not till two or three years ago did Mr. Gladstone come forward with a thorough proposition. There was nothing to prevent the same thing being done in the case of the Church of England. He had supported Mr. Miall in the House, and also Mr. Richard's motion on education. (Applause.)

Mr. NEVILLE GOODMAN, of Cambridge, in seconding the resolution, said that Mr. Miall was not yet an extinct volcano; there was fire yet below the surface sufficient for a fresh eruption, an eruption which would appal their opponents, but the lava of which would be fertilised into splendid soil, on which to grow in after ages the peaceable fruits of righteousness. (Applause.) It was a great thing in times of emergency and change to have a competent leader. Radicalism has ceased to be destructive of ancient bonds, and has become constructive of new agencies, and hence the old Nonconformist principles require a new application. The Liberal leaders had come to the end of their programme, and it was desirable, and even charitable, that that same gentleman who resuscitated the question of the Irish Church, and initiated the policy of universal disendowment of religion, should carry out that policy, they would hope with a like result. Owing to Mr. Miall's skilful tactics the question has come to the front, and the question now was whether the Liberals will forsake their old reforming principles or not. Mr. Miall had served them as few men had served them, their principle had been his policy all through a long life, those principles sent him to the House of Commons; and he felt sure that when Mr. Miall came before them and said, "Once more into the breach," they would respond to it, "Once more into the breach." The breach was wider and more practicable than it was a year ago. Mr. Miall, by his bombardment, has provoked a reply from the enemy, whose ancient embasures are no doubt crumbling beneath the recoil of their own guns. Not long disestablishment was a conception unimaginable by the virgin clerical mind, and ecclesiastical dignitaries, knowing that he who excuses himself accuses himself, abstained from speech. But now that bishops and archbishops, deans and archdeacons, curates, rectors, and vicars have spoken out, the Church needs no other accusers. Had not the Bishop of Oxford said that there never was a time, in the most corrupt days of mediæval Rome, when the traffic in benefices and presentations was carried on more unscrupulously and corruptly than among us at the present time? If all these gentlemen had said were followed out to its legitimate conclusion, they of Liberation principles might indeed sheathe their swords. While some men were rejoicing that the formularies and dogmas of the Church of England were so definite that those who took them could not be taken away from orthodoxy to Catholicism or neology, others, like Dean Stanley and Professor Maurice, rejoiced that the creeds had no such power at all, but said, "Behold our liberty and our charity, for men in all stages of doubt can come to the Church of England. It is a blank shield under which we work." But this he could not understand, for the Church allowed no liberty of dissent from even the smallest article of prayer. The argument seemed to him as though the beefeater at the Tower should show a visitor the thumbscrew, rack, and iron boot, and pointing out their decay and the impossibility of using them, should say, "What sublime and beautiful inventions must

these be!" These men must be in love with their Church, not only because she is dead, but because she has been so long dead that all her putrifiable, corruptible parts that once tainted the summer air have been converted into a gaseous form, and dispersed to the four winds. But a deeper change against the Establishment is that she restrains prayer, that she induces men to believe that by a national expression and profession of Christianity they can dispense with the personal possession of it. And when in view of all these things, they considered what had been done for them in the past at so great a cost, they would feel called upon to do what they could in the future.

A vote of thanks to the chairman then closed the proceedings.

PARLIAMENTARY SUMMARY.

THE exigencies of space oblige us this week to be content with a very brief record of Parliamentary proceedings during the past week, with which most of our readers will have become familiar through the daily papers.

ROMAN CATHOLIC DISABILITIES.

This question came up at the day sitting of the Commons on Wednesday, when Sir C. O'Loughlin moved the second reading of his bill, the object of which is to open the office of Lord Chancellor of England and Lord-Lieutenant of Ireland to Roman Catholics and Jews; to abolish the disabilities imposed on the monastic orders by the Catholic Emancipation Act, and also to repeal the Mortmain Acts, so far as any trust or disposition of any real or personal property for pious or charitable use shall be deemed void or unlawful, on the ground that such trust or disposition is superstitious or for a superstitious object. Sir Thomas Chambers, in moving the rejection of the bill, argued that the question involved matters of State policy rather than religious freedom, and the arguments used in regard to the Lord-Lieutenant and the Lord Chancellor would apply to the Heir to the Throne, and to the whole Protestant character of our Constitution.

Then followed a bevy of Irish members for and against the bill, but the Government made no sign till challenged by Dr. Ball. Mr. Bruce alleged as his excuse a desire to hear what Nonconformist members had to say on the subject, and he argued that they were lukewarm in support of a bill which mixed up so many things that had no necessary connection with each other. For himself he did not see why the Lord Chancellor might not be a Roman Catholic, and he had no objection to repeal the penal clauses against monastic orders, or to "consider" favourably any well-drawn clauses in reference to "bequests for superstitious uses." But he hoped, in the usual official style, Sir Colman would be satisfied with the discussion. That gentleman like a true Irishman declined the hint, and then actually proceeded to talk out his own bill, which by the rule of the House lapsed when the clock pointed to a quarter to six. We dare say the hon. member had good reason to fear a division.

ROMAN CATHOLIC CHAPLAINS.

Next day, in the Upper House, another Catholic grievance was discussed, and with a better prospect of redress. The law, as it at present stands, allows magistrates to appoint Roman Catholic chaplains to gaols, and to pay them a stipend out of the rates. But, to a great extent, magistrates decline to avail themselves of that permission, and the Duke of Cleveland proposes to make the Act obligatory. His grace was vigorously supported by Lord Morley, on behalf of the Government, and the second reading of the Prison Ministers Bill was carried by 58 to 22. We dare say Mr. Newdegate will buckle on his armour afresh when the bill comes down to the Commons, and that the Catholic priests are rejoicing in the prospect of having another dip into the public purse. It is easy to foresee that the measure, whether equitable or not, will in actual working create much heart-burning and religious animosity.

THE BALLOT.

Several hours were expended—shall we say wasted?—on Thursday in Mr. Fawcett's attempt to bring Mr. Gladstone to book *apropos* of the hon. member's Dublin University Bill. The incidents of the debate are fully described elsewhere by "A Stranger." At length the House went into committee on the Parliamentary and Municipal Elections Bill, and, having accepted clauses from 18 to 28 without discussion, those borrowed from the Corrupt Practices Bill came under consideration. At the instance of Mr. James, personation was made a felony instead of a misdemeanour, and it was decided that for every voter proved to be

bribed a vote shall be struck off the poll of the candidate who, by himself or his agent, has bribed him.

Then came the struggle on the oft discussed and important question whether the legal expenses of candidates should be paid out of the local rates—a provision thrown out last year, and not now included in the bill, though supported personally by Mr. Forster. Mr. Fawcett moved the clause, but during the discussion the House began to fill, and the sturdy member for Brighton was beaten by the large majority of 92 votes—a considerable number of Liberals going into the opposite lobby. Further progress was stopped for that night by the usual obstructive policy.

The same course was taken on Monday, when Mr. Bentinck, Mr. Beresford Hope, and Mr. Lowther—the three great obstructionists—who raised a long discussion as to the imperative need of proceeding *pari passu* with the Ballot Bill and the Corrupt Practices Bill; though assured by Mr. Gladstone that if the latter were delayed it would not, and could not, be allowed to lapse. New clauses, drawn up apparently only to waste time, were moved by Opposition members who once more had the satisfaction of seeing progress reported. The schedules have yet to be considered, and of course they will not pass without challenge.

EXTENSION OF THE COUNTY FRANCHISE.

Lord Derby, and many other Conservatives, moderate or otherwise, and not a few Liberals, protest against again raising questions of organic reform for some time to come. They want a little rest. Mr. O. Trevelyan does not agree with them, and on Friday he moved a resolution in favour of extending household suffrage to counties—his main ground being the likelihood that Parliament would devote more attention to promoting the interests of the agricultural population if it was directly represented there. Mr. Fawcett took much the same ground, but the agricultural members of course denied the connection between the two things. The chief interest of the debate centred in the speeches of the Prime Minister and the member for Berks. Mr. Gladstone admitted that there was some amount of connection between the condition of the labourer and the possession of the franchise; and that the present line of demarcation between the county and borough franchise could not, for various reasons, be long maintained, but it could not be dealt with alone. Justice to the counties, if this extension of the franchise were carried, would require a redistribution of seats—in short, it would be a new Parliamentary Reform Act. Mr. Walter also contended that if the ballot were passed, there could be no reason for refusing the franchise to the labourers; and the rural boroughs furnished, he argued, an irresistible argument for the assimilation of the franchise. Mr. Trevelyan was beaten by 148 to 70 votes, but after such significant declarations, it might have been wiser to avoid a division.

THE SUPREME COURT OF APPEAL.

On Tuesday the Government sustained in the House of Lords what was equivalent to a defeat. When the resolution of the Lord Chancellor for transferring the appellate jurisdiction of their lordships again came on, it met with stout resistance from Lord Cairns, who made quite a *vis à vis* speech in favour of the House retaining its prerogatives. He thought the present system might be amended, but did not say how; but he said explicitly he must oppose the Government scheme if persisted in. Of course, Lord Hatherley was helpless—he could only succumb. A select committee was, or is to be, appointed to inquire further into the subject—that is to do what has been doing this ten years past; and the order for the second reading of the Supreme Court of Appeal Bill was discharged. Thus is buried all hope of law reform for the session.

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THE NONCONFORMIST.

Edited by EDWARD MIALI, Esq., M.P.

The NONCONFORMIST of Wednesday, May 8th (with Supplement), will Report the Anniversaries of the following: — Bible Society, Sunday-school Union, Religious Tract Society, Irish Evangelical Society, British and Foreign School Society, and the Annual Session of the Congregational Union in London.

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* Owing to the unexpected length of our report of the Council and public meetings of the Liberation Society, we are obliged this week to omit our usual Summary, and other matter in type.

The Nonconformist.

THURSDAY, MAY 2, 1872.

FRANCE.

THE self-suppression and intensity of purpose which characterise the present attitude of France, have elements of pathos which must command our sympathy, while at the same time they are ominous of fatal dangers to the peaceful progress of the civilised world. The self-control exhibited of late by M. Gambetta and his followers, under extreme provocation, may be due to a confident expectation of an early and more convenient period for action. But it is impossible to doubt that they are also actuated by a belief that, on the whole, the present régime is, at least temporarily, the best instrument for preparing that great revenge on which the heart of the nation is unfortunately bent. The peasants, on the other hand, since the bloody, and we must say cruel, suppression of the Commune, would seem to recognise in the Government of M. Thiers that element of strength which appears to be all they care for. But the momentary calm has none of the features which would encourage us to hope for permanent stability. There is no natural organisation of the nation's life. There is no attempt at a wise and skilful development of its resources. As a high-spirited man, baffled and wearied with unavailing exertions, sometimes has recourse to deleterious stimulants, that he may concentrate all the remaining powers of his life on one farther effort, careless of its effects upon his constitution; so this great nation, exhausted by the late terrible and humiliating war, seems disposed to sacrifice everything, popular freedom, commercial prosperity, and municipal independence, if only the fierce military spirit of former days may be revived, and one grand theatrical act of vengeance achieved.

For this state of things many of our contemporaries are disposed to blame the Germans, who, in obedience to the policy of Bismarck, are said to have made a sound peace impossible through the penalties that they have exacted. If indeed it were possible that wars engendered by national jealousies could be conducted on Christian principles of charity and generosity, there would be much to be said for such a view. But since in their deepest origin they are essentially anti-Christian, it is in vain to expect that their issues should be arranged on any principles save those which appeal to a more or less enlightened self-interest. Regarding the matter in this light, we are disposed to think that a more lenient policy on the part of the victorious Germans, while it would not in the least have diminished the French hunger for revenge, would only have deprived the victors of those strategic advantages which make any future war more difficult for their foes. One of the worst and most inveterate weaknesses of the French character is that military vanity, which counts success in mere brutal conflict as the most illustrious distinction which a nation can achieve. And this vanity is wounded, not so much by loss of territory, as by the humiliation of defeat. A people the vast majority of whom still look back upon the robber career of the First Napoleon as the brightest period of their annals, would have found no solace for their wounded vanity in any generosity of the Germans. They would simply have regarded it as a tribute to the prowess which though accidentally overcome for the moment yet inspired a salutary terror. The rankling sense of a temporary inferiority in the field would have remained; while the apparent acknowledgment of their foes that this inferiority was only temporary, would have been an encouragement and an incentive to the speedy reassertion of their arrogant claims to an indisputable military supremacy.

Judging the question then from the standpoint of the merely worldly-wise politician, we cannot see that Prince Bismarck could have taken a different course. We have no sympathy with military aggression come from what side it may; but so long as nations are fools enough to settle their petty jealousies by the arguments of brute beasts, they must be prepared to bear the inevitable consequence. *Vae victis* always has been and always will be the ruling principle of such unholy exhibitions of human passion.

But if, judging by this low standard, Prince Bismarck has exercised a worldly-wise discretion, what are we to think of the policy of M. Thiers, the aged statesmen of seventy-six years, who, though less demonstrative than M. Gambetta, seems equally consumed by one thought, one hope, one passion, the desire of witnessing, within his few remaining days, the military resurrection of his country? That

such a purpose, however misguided we may think it, extorts from us an involuntary sympathy, it would be in vain to dissemble. The love of country is so strong in us all to allow us to conceive, that if by the wicked policy of a military Government our own land had been so deeply humiliated, we could allow the voice of reason to silence the passion of indignation. But even granting that the aims of M. Thiers must be inevitably adopted by any Government which would unite the people of France, yet we cannot repress our amazement at the infatuation which, to secure a temporary acceleration of this policy, is ready to drain the resources of the nation's life. The world sees with wonder the vigorous elasticity with which France apparently bears up under its terrible financial burdens. But it should not be forgotten that, as M. Chevalier pointed out the other day in a letter to the *Journal du Midi*, this elasticity is the result of that leaning to free trade which was perhaps the most honourable feature of the Imperial régime. Common sense would surely have dictated that the best policy, even with a view to the melancholy aims which we have mentioned, would have been in every way to have encouraged commercial prosperity, by lightening the burdens which impede it, and so to have multiplied and diffused the profits from which alone taxation can be safely drawn. Instead of this we find business hampered at all points with intolerable burdens. The commercial treaty with England and Belgium is denounced, severe navigation laws are enforced, and an obstinate disposition is shown to resort to all those old-world expedients of finance, which not only sound political economy but the practical experience of a generation has shown to decrease the resources of a nation, while at the same time they impoverish the many for the benefit of a privileged few. On this subject the letter of M. Chevalier ought to carry conviction even to the obstinate prejudices of M. Thiers himself. The very spirit of Cobden seems to speak in the clear incisive words which show that fiscal arrangements which compel French tradesmen to pay a high price for inferior machinery, or ill-spun yarn, involve a taxation of the whole people, not to enrich the Government, whose resources indeed are diminished by the limitation of trade, but to provide an unjust and enervating subsidy for a manufacturing aristocracy. Yet as if this were not enough, M. Thiers, bent apparently on emulating the proverbial folly which slew the auriferous goose to get the golden eggs at all once, persists in his determination to tax the raw materials of commerce, and so, to that extent, to diminish the capital of the country. We doubt not the wealth of French resources, if only fair play is given to their development. But here there is no unlimited land, as in the United States, to bear the crude experiments of bad political economy. And if, as not unlikely, M. Thiers is deluded by the fallacious and inapplicable example of a new and sparsely peopled country, he may yet live long enough to find how suicidal his financial policy has been.

Altogether, the spectacle afforded by the relations of France and Germany at the present moment are sad and disheartening to the believers in human progress. Here we have some twenty millions of human beings forced, as though by some grim fate which delighted in irony on dreams of human advancement, to set before all other considerations the problem how they may be best prepared at any moment to cut each others' throats, and devastate each others' territory with the most signal success. Our only hope is, under the providence of God, that the guarantees taken by the victorious Germans may put off the possibility of resuming hostilities so long that, meantime, a better and more Christian temper may be formed in both nations alike.

OUR DOMESTICS.

MATERFAMILIAS must have read with no little apprehension the account of the formation of a female servants' union at Dundee. We are quite prepared to hear of the frequent combinations of artisans to better their lot, and are beginning to be familiar with the strikes of our peasantry for higher wages. But a servants' trades union may well excite a tremor in every upper and middle-class household. At such startling news mistresses will begin to think the world is being turned upside down, and to indulge in unpleasant visions of British domestic life after the pattern which reaches us from the United States, where the "helps" enjoy—or at least assume—an independence quite repulsive to our national ideas. What has occurred at Dundee is rather in the nature of a warning than an incipient revolution. The servant-girls in that

Scotch seaport are not very exacting in two at least of their demands. They object to give service more than fourteen hours a day—that is, from six a.m. to ten p.m., and want a holiday on Sunday once a fortnight. Their proposal to organise inquiries into the characters of those who wish to hire them, is somewhat novel and startling. It betokens a great amount of self-confidence and independence—which not a few mistresses would regard as bordering on independent assumption. The threatened union of servant-girls in the North is, nevertheless, to a great extent the result of local circumstances—the reaction against the stern discipline maintained in Scottish households.

If there is no immediate prospect of such a social cataclysm south of the Tweed, as is here indicated, the general relations of employer and employed in our households are every year becoming more unsatisfactory. The scarcity of good, well-trained, and docile female servants is universally felt; and the worst of it is that while useful domestics are becoming rarer, wages are rising. We are paying a higher price for an inferior article. The era of combination has not come, but the law of supply and demand is in active operation, and none know better than those who are on the books of register offices and servants' homes that, in consequence of the new fields of employment open to females, such as are afforded by the use of sewing-machines and the extension of factory work, their services are at a premium. There are few servant-girls, whatever their disqualifications, who cannot read and draw their own conclusions from the columns of the daily and other papers under the head, "Wanted." Mistresses are obliged to ignore some of the customary qualifications, to put up with indifferent domestics, and to grant them more privileges as well as better pay. Our servants have wills of their own, make demands at which *Materfamilias* is inclined to shudder, and resolutely prescribe their own duties. By these changes, not always gradual, the interior régime of many a household is disarranged, and the heads of families are beginning to discover how intimately these altered relations affect their comfort and convenience.

Now that the engagement of domestics has become more and more a matter of contract, this tendency is inevitable. Much as the heads of households may deplore the decrease of servants who remain in the family for years, and identify themselves with its interests, the fact must be looked in the face. Such domestic Utopias are almost a tradition of the past, and we must be content so to regard them, and to readjust our relations accordingly. We dare say most of our readers will assent to the general soundness of the maxim in our domestic life that we had—

Better bear the ills we have
Than fly to others that we know not of.

Once it was politic, now it is essential, in well-ordered households, that this question should be looked at from the servants' point of view. Every one knows that frequent changes in this direction rarely lead to improvement. While there are far too many maid-servants whom no managing housekeeper can bear with, the average domestic has good points which a little trouble, forbearance, and sympathy may turn to excellent account. Mistresses must perforce go with the times, and the newly developed independence of female servants will not brook too tight a rein. How to maintain necessary discipline, and allow reasonable indulgence, is a problem which the heads of families must solve for themselves. It cannot, however, be solved satisfactorily if their example is injurious, their demands selfishly exacting, their standards of excellence too high, their social habits inimical to the enjoyment of any leisure on the part of those who serve them. How often do masters and mistresses expect a sympathy from their domestics which they themselves never think of showing! They are disappointed that household service is so perfunctory, when they set no better example, and in their arrangements and pleasures have no thought for the denizens of the kitchen. Modern social life is more of a whirl than heretofore—a feverish craving for change and novelty, the drudgery of which falls upon those who minister to us. Hence the additional claim they have upon our patience, forbearance, and consideration. At all events, if things are going wrong, is it not wiser to see what can be done by reforms in the kitchen before we fly to the perils of the register office?

The Dundee incident is a wholesome warning to the heads of families to put their houses in order; to lower their standard of perfection in respect to servants; and to supplement deficiencies in the kitchen and nursery by increased consideration and self-denial in the parlour. The authority of the latter may be visibly waning as education advances, and our domestics realise their independence. But in this, as

in other relations of life, a Christian spirit, a recognition of rights on one side as well as the other, a readiness to overlook faults, and a genuine interest in all about us, will not fail to produce an adequate result. In such fashion alone can those who preside over British households satisfactorily meet the social changes that are coming, and, amid the new-born self-assertion of those who serve them, preserve their own comfort and superiority. After all, the employers have the trump card in their hands if they knew how to play it.

PROBABLE ABANDONMENT OF THE INDIRECT CLAIMS.

THERE is good reason to believe that the American Government is now prepared to withdraw those inadmissible claims which have threatened to make shipwreck of the most enlightened treaty of modern times. The announcement comes simultaneously from so many authentic sources that it is entitled to almost the same credit as if it had been officially confirmed. The well-informed Philadelphia correspondent of the *Times* gives particulars of the projected settlement. The intelligence is repeated by a correspondent of the *Daily News* on the authority of a statement made in the official organ of the Washington Cabinet. And finally it is so far believed by the *New York Tribune* that that journal, in a spirit wholly unworthy of its reputation, accuses the President of betraying the interest and dignity of the country at the dictation of the British Ministry. The fact thus stated considerably diminishes the importance of the despatch which General Schenck received from his Government on Monday; for although that document is an elaborate reply to Lord Granville's note and leaves the door open for further negotiation, it still upholds the principle of the indirect claims. We suspect that the publication of this despatch will not shed any light upon the present state of the controversy. Since it was written the American Cabinet has made a definite proposition to the Government of Great Britain. Lord Granville appears to have asked for further information on the subject; and the new correspondence culminates in a final despatch which Mr. Hamilton Fish addressed to General Schenck so recently as Saturday last. It is manifest that a debate on Lord Russell's motion will be as premature on Monday next as it would have been last Monday; and we therefore suspect that the Foreign Secretary will find it necessary again to restrain his lordship's juvenile impatience. If the American Government is prepared to withdraw the indirect claims, and if the two Foreign Offices are at one as to the manner in which this withdrawal shall take place, Lord Russell's motion is clearly irrelevant, and any discussion of it at the present time could not fail to be mischievous.

It would appear that the attitude now assumed by America is that she only required from the Geneva court an authoritative decision on the question as to whether indirect claims were recognised by the law of nations; and that consequently she never expected to recover damages from Great Britain. Instead of arguing this question before a court which, according to our view, is incompetent to sit in judgment upon it, the two nations agree that the principle of consequential damages shall be definitively abandoned, so that if in a future war we occupy the position of belligerents, and the Americans that of neutrals, the latter would only be held responsible for the direct losses occasioned to our commerce by a breach of their neutrality. Whether this rule be a simple agreement between the two countries, or whether it be formally embodied in a supplementary treaty, matters little. It is manifestly to the interest of every neutral State that the rule should be acted upon; for, as has been repeatedly stated, the assertion of the opposite principle would render the obligations of a neutral Power in time of war more intolerable than the perils of actual participation in the conflict. What may be our case to-day might become America's to-morrow; and the doctrine of constructive damages, if once elevated into a canon of international law, would menace every maritime State—every State possessing an extensive seaboard—with unknown and portentous dangers.

Unfortunately there is a difficulty as to the form in which the proposed action should be taken. England asks that a joint instruction should be addressed to the arbitrators requiring them to deal only with the direct claims; while America merely proposes to announce to the court that she asks for no money on account of the indirect claims. It is so manifestly undesirable to leave anything to the mere discretion of the arbitrators that our suggestion ought certainly to be adopted.

We have so much reason to be satisfied with

the substantial victory which truth and common sense bid fair to achieve, that little need be said concerning the means by which that result has been brought about. The American Government may fairly be congratulated on the self-control it has exhibited at a moment when the temptation to take a false step must have been very great. But it is to the American people that an especial tribute is due. They honestly believed that the indirect claims were embodied in the treaty; and at the first blush it appeared to them that John Bull, acting under the influence of an ignoble panic or of a false pride, was guilty of an act of bad faith. When, however, the truth dawned upon them that our interpretation of the treaty was sustained by the entire nation, and that from the very beginning that interpretation had been put forward by our Foreign Secretary and by the British Commissioners, they were brought to the conclusion that there were two sides to the question. When further they learnt that the indirect claims were pressed into the American case simply to give colour and strength to it, they naturally felt that it would be a monstrous act of folly to imperil the substance of the settlement for the sake of a shadow in the reality of which few Americans, except Senator Sumner and his immediate disciples, believed. This new view of the matter was confirmed by the opinion of men like Professor Woolsey, the American jurist, whose article in the *New York Independent* was a splendid protest against what Mr. Bright felicitously called "a spirit of attorneyship."

The removal of the only obstacle to the meeting of the Geneva Court ought to be regarded with additional thankfulness because it shows that the principle of international arbitration has proved equal to the severe strain to which it has been subjected. It would indeed have been no light calamity if the first attempt to adjust momentous international difficulties by means of arbitration had broken down. The advocates of great military establishments—those who batten upon the taxes of the people—would have rejoiced; but the world would have lost the influence of a great and beneficent example, and many years must have elapsed before statesmen would have had the courage to revive the experiment which has now happily passed through a trying ordeal. As reason has thus vindicated her supremacy over the passions of men, we may fairly hope that arbitration will one day become a fundamental part of the public law of the world.

HOW IT STRIKES A STRANGER.

HOUSE OF COMMONS, Tuesday.

The second grand scene of the session followed closely upon the first. This time the outside world was forewarned, and, indeed, seemed to expect nothing short of a Ministerial crisis, so great was the pressure to get into the gallery. A long row of "strangers" sat unweariedly in the outer corridor till long after the debate was over, patiently gazing at the architectural embellishments of the place, and it is to be hoped edifying themselves thereby. Members began to arrive at an early hour, and by about half-past four the House was well filled. There was some delay in approaching the real business of the evening, a metropolitan private bill giving rise to a lively discussion, which ended in a division. Then came the questions and notices of motion, one of which, by the way, I observed was a notice from Mr. Bouverie that he intends to resist Mr. Jacob Bright's bill for the enfranchisement of women. By this time Mr. Fawcett was in the House. The light of the House plays the most curious tricks with members' faces, and gives them all a ghastly hue. It is a common criticism, I observe, amongst strangers, that all the members look so ill. Nevertheless, Mr. Fawcett did seem rather unusually agitated at the importance of the part he had to play. The moment the last question was asked he shot up, and to put himself in order he moved the adjournment of the House. He was received in absolute silence. It was very odd indeed. There was not a solitary cheer. Whatever he may have felt before he rose, no fear oppressed him when he was once upon his legs; for, putting both his hands behind him, he opened fire like a fortress. At first he was rather declamatory, and preached at the House, with an excessive use of the pronoun in the first person. The House resents this kind of thing, perhaps not explicitly, but by suppressed uneasiness and a disposition to take advantage by laughter of every approach to an anticlimax. Thus there was most inappropriate mirth when Mr. Fawcett made the "goal" to which he had been striving approach him, instead of moving himself to the goal. Mr. Fawcett should take a

hint on this point. He does not always preach, but he always sins by a sort of self-centralisation. He may consider himself as the leader of the Great Third Party of the State, but the leaders of the other two do not concentrate, as he does, in such marked fashion, the attention of the House upon themselves. Unfortunately, too, there is no word which he pronounces with such exceeding breadth as the word "I," so that the sound of it extends over other words, and remains in the ear when they have passed away. The main point of Mr. Fawcett's speech was that the Government, by their action, had prevented him from going on with his Bill. They had determined to treat the vote upon it as a vote on a motion of want of confidence. They had consequently robbed him of the support which he might have had from the great bulk of the Liberal party. He was very severe upon the Government. His manner, perhaps, was more obnoxious to the Treasury Bench than any particular sentence upon which it was possible to place the finger. It was entirely an Opposition speech, delivered with all the eagerness to frame an indictment which is natural and proper in a professional Oppositionist. He told us, for example, that before the bill had been treated so seriously by the Government all the members on his own side of the House were in favour of it. Now they came to him one by one, and asked him, "whether he thought they were going to prefer Dublin University to a Liberal Government." In this pronunciation of those words, "Liberal Government," Mr. Fawcett managed to put the whole of his character, or at least all the antagonism in it. The scorn that was in them was as bitter as it could be if he had believed the present Government to be the greatest of shams. There was considerable applause at different parts of his speech, but listening attentively it seemed to me as if every cheer came from the other side of the House. However that may have been, there can be no doubt that the Conservatives relished the speech amazingly. The animus of it, the personal dislike to the Administration, which was evident in every word, and the final expression of the determination to proceed with the bill, whatever it might cost, was just what they liked.

Dr. Playfair's speech calls for no particular remark. He was interrupted by the Speaker on a point of order, and becoming somewhat embarrassed, soon subsided. When he sat down, Mr. Bouverie appeared, much to Mr. Fawcett's annoyance I fancy. Mr. Bouverie, although nominally a Liberal, is really a Conservative, and sits upon the Liberal side of the House either from mere whim, or because, being a Conservative, his attacks on the Government derive additional piquancy and appear to obtain increased importance by delivery from a bench which the firmest friends of the Government are supposed to occupy. Known as a zealous enemy of the Administration, both in season and out of season, his advocacy of Mr. Fawcett's cause did it no good whatever, and his speech contributed more to turn the hearts of the Liberal members back to Mr. Gladstone again than a dozen speeches from his staunchest advocates. He held a sort of small review of the Government failures of the last three weeks, and was exultant that there was now an "unexampled mess." But the principal count in his indictment was that the Cabinet had communicated its decisions to the country through the columns of a daily paper. Most of my readers imagine, when they read the article in the *Daily News* to which Mr. Bouverie referred, saw no treason in it; but to Mr. Bouverie it was nothing less than a political crime of the first magnitude. He assumed that the Cabinet, having come to a solemn determination on a question of momentous importance, had violated its oath of secrecy. This was simple nonsense. It surely does not follow that because a Cabinet pledges itself to silence when silence is necessary, that every member is to hold his tongue on every political subject except in the House. Nothing was more natural than that Mr. Gladstone, feeling strongly on Mr. Fawcett's motion, and having no particular reason for concealment, should have expressed himself strongly to everybody whom he saw. Mr. Bouverie was indignant, or professed to be so. It was impossible to help noticing in him what is so evident in many other enemies of the Government, that the enmity is really directed against Mr. Gladstone. This of itself is quite sufficient to show what his Liberalism is worth, for excepting in ecclesiastical matters, the whole productive and progressive force of the Cabinet is in Mr. Gladstone, and his colleagues, one is tempted at times to consider as nothing but the corporeal mass which he has to vivify and which impede his

activity. Mr. Bouverie was even personally rude. Everybody knows that Mr. Gladstone's style is at times involved and obscure, but to laugh in a man's face at what is really part of himself, is not usually considered polite. He had occasion to admit that Mr. Gladstone was "the soul of honour and truth." He immediately interrupted himself by the qualification, "at least, what he thinks to be truth." Mr. Bouverie is one of the "gentlemen" in the House. He is the sort of an earl, and he talked a good deal about "gentlemen" in this debate. I make no pretensions to be a "gentleman" in Mr. Bouverie's sense of the word, but his sarcasm sounded to me uncommonly like a most vulgar and affronting insult, such as many a snob would hesitate to offer to a brother snob. It was all the worse, too, because, if there ever has been a Prime Minister who has been pure, upright, and above all suspicion, it is Mr. Gladstone. He has made mistakes, but he has never transgressed the laws of honour as ideal even as Mr. Bouverie's. Mr. Gladstone was immensely assisted in his reply, as I have already observed, by the unfairness of the attack upon him. The Liberal members below the gangway in particular responded once more to his call when he appealed to the great measures which his Government had passed, and which prevented their taking any more work upon themselves. I closely watched our side of the House, and I believe that, apart from all fear of a dissolution, those who are most to be trusted would have gone with Mr. Gladstone if a division had been taken. From none, in fact, was the cheering more emphatic than from members who, if they were named, would be considered by every reader of the *Nonconformist* as the foremost amongst the Radical party. With Mr. Gladstone, all that was specially interesting in the debate came to a close. It was uncertain whether Mr. Disraeli would speak, but when he gave no sign, and allowed Dr. Hall to act as his representative, the House practically adjourned. Looking back, it appears to me that Mr. Fawcett and the Government were both wrong. Mr. Fawcett, knowing that the Government had pledged itself to deal with Irish University education, ought not to have been surprised that his bill could not be permitted to pass as a whole. But he was more wrong by his obstinate refusal to see the least merit in anything that the present Government does. He has never said one single syllable to show that he recognises any of its achievements as of the slightest importance. Indeed, whenever he has mentioned them he has always depreciated them. If he would only admit something, if he would only say a word now and then to show that Irish Disestablishment, the Land Bill, the Army Regulation Bill, and the Ballot Bill, are not trifles of supreme indifference, he might be pardoned for a great deal of his unvarying hostility to the Administration. But his contempt for these and one or two other measures which have been cardinal in the Liberal programme for years, begets dislike to him and distrust of the orthodoxy of his political creed. The Government, too, were wrong. There was no occasion to make a disturbance about the bill till it actually came to the committee stage. It was impossible for the House to get into committee on Friday, or at least it was impossible for the vote on the Marquis of Hartington's motion to be taken then. Had the Government simply let matters take their course, and not made a fuss before a fuss was necessary, Mr. Fawcett would have had no opportunity for his speech, and much irritation would have been avoided.

On Monday a debate of unexampled dreariness was relieved by a visit from the Prince Imperial—a pale, slender, rather ineffectual-looking boy. He came down to the House with Lord Sydney, and sat, with a few members of his suite, just over the clock in the gallery appropriated to "distinguished strangers." Mr. Ayrton speedily detected his presence, and going up to the gallery obtained the honour of an introduction. Poor little fellow! he seemed scarcely to have stuff enough in him for a Saarbrück baptism of fire. One thing was evident, that what may be called the mud-baptism of a ballot debate speedily terrified him. It was one of our most obstructive nights, and in ten minutes he had had enough of it and departed.

UNDERGROUND JERUSALEM.

At this season the exhibition of pictures at 48, Pall Mall, cannot fail to draw many visitors. As a series of illustrations of what has been accomplished in Jerusalem by the exploring party under Captain Warren, it is most complete and vivid, and Mr. Simpson, the artist, by giving it this title,

shows that he regards this as its distinctive feature. Anyone who has made himself acquainted with the general topographical outline of the city, and who knows the relative positions of the bridges which connected its upper and lower portions, will be able to pass down Captain Warren's shafts, and intelligently traverse the underground passages and tunnels, under Mr. Simpson's guidance. Jerusalem is in many senses a buried city. Its sacred sites and holy places are matter of dispute that no ingenuity has yet rendered certain. Its history resembles its soil—it is the deposit of its own ruins, the accumulated dust and rubbish of centuries; while beneath lies the hidden and apparently undiscoverable truth. In this respect the physical are more successful than the historical explorers. Something substantial has been really discovered of Underground Jerusalem, and in these pictures it is before us, distinct in form, true in colour, and permanent as a record. From these it will be seen that to get down to the original ground of Jerusalem we must descend sometimes as much as eighty feet. For example, the first half-dozen pictures in the exhibition are illustrations of the discoveries made under "Robinson's Arch." The remains of the arch itself have been often engraved, notably and admirably in the most recent edition of Trill's "Josephus"; but with the added capacity of colour we obtain here a more vivid conception of the nature of the stones of which it was built. Beneath this arch there are sixty feet of debris. "That it was the work of many ages is evidenced by the fact that there are no less than three pavements at various depths underground. These were discovered by Captain Warren, who sunk a shaft, and found the old pier of the arch." The first drawing represents a point forty feet below the present surface; the second a point twenty feet deeper; two others a rock-cut channel, the level of which is 800 feet below the surface. This channel runs north and south along the line of the Tyropeon Valley, and was a conduit of pure water running into a cistern of which a view is given. The rock on which the temple is said to have been built is full of cisterns of various kinds, supposed to have been used for the supply of water for the temple services. Of these, the largest and most remarkable is the Great Sea, a drawing of which forms one of the finest pictures in the exhibition. A copy of this picture appeared a few weeks since in the *Illustrated London News*, and though very admirable as a wood engraving, it yet gave no idea of the extraordinary variety of tone and colour in the original. The cistern, we are told, can contain two million gallons of water. We have not space to dwell on the various points of topographical discovery and interest; but this is of the less importance, as visitors to the exhibition can obtain a catalogue, drawn up by Mr. Simpson, full of explanations and information. Of the pictures which bear reference to the present buildings in Jerusalem, the most beautiful as a work of art, and the most interesting in its relation to the past, is that of the Sakrah, or Sacred Rock, which is about fifty or sixty feet square, and seems suspended between heaven and earth, having an upper and a lower surface, the latter forming the roof of a sacred cave. This sacred cave is, according to Mr. Fergusson's theory, the real Holy Sepulchre; according to others, it was beneath the great altar of the Temple. Around and above this rock is built the so-called "Mosk of Omar." The subject of this series of paintings is one in which all students of the Bible are deeply interested, and we have no doubt this unique exhibition will be greatly thronged during the present month.

ANNIVERSARY MEETINGS.

(Continued from Page 455.)

WESLEYAN CHINA MISSION.

The "China Breakfast," as the meeting is usually termed, was held on Saturday morning last in the Cannon-street Hotel; and the large room was crowded on the occasion. Amongst those present were Mr. Isaac Hoyle (chairman), the Rev. Dr. James (president of the Conference), the Rev. W. Arthur, the Rev. Dr. Waddy, the Rev. Dr. Jobson, the Rev. C. Prest, the Rev. W. Shaw, the Rev. F. P. Napier (China), the Rev. H. J. Pigott (Italy), Sir Francis Lycett, Mr. W. McArthur, M.P., Mr. A. McArthur, Mr. W. White, Mr. T. G. Lindsay (Belfast), Mr. S. D. Waddy, &c., &c. After breakfast, and a few words from Dr. James in reference to Mr. Hoyle,

The Rev. W. B. Boyce read extracts from the general report, which stated that during the past year the mission in Central China had not been disturbed by the outbreaks of popular feeling which had been experienced in Northern and Southern China. At Fatsan the work for a time prospered and a spirit of inquiry was aroused, but a Chinese tract was published containing an attack

on Christianity. Then placards appeared in Fatshan, charging "the barbarians" with hiring people to proclaim that an epidemic was at hand, and to distribute poisonous medicines, called *shin sin fan*, "spirit and genii powders." The missionaries, backed by the strong and prompt remonstrance of the British Consul, appealed to the Viceroy, and it was owing to his energetic action that the mission property in Fatshan had been saved. The same thing was done at Canton, in consequence of which the mission chapels were closed for a fortnight, but the Viceroy issued a proclamation exculpating foreigners and confidence was restored. At Shik-lung the Rhenish missionary has had to fly for his life, and his house has been burnt down. A Roman Catholic village has shared the same fate. At Tung-kun, the house and chapel of the Rhenish missionary, and the Romish chapel have been burnt down; the second time since March, 1870. There were rumours of troubles from still more distant stations, and even from towns where there are neither missionaries, chapels, nor converts. This spirit is the work of the gentry and official literati. The report then alluded in emphatic terms to the importance of China as a mission field. Their progress was encouraging but slow. The following is the general summary for both districts: number of chapels, 5; other preaching-places, 4; missionaries and assistant missionaries, 8; catechists, 7; day-school teachers, 13; local preachers, 2; members, 147; on trial, 11; day-schools, 11; day-scholars, 333.

The CHAIRMAN said that in accepting the responsibility of presiding over that meeting he looked for their kind indulgence, and he trusted the proceedings of the morning would kindle within all their hearts the firmer resolve to put away all that would hinder in carrying on the great work in which they felt so deep an interest. (Hear, hear.) It would be his privilege to call upon distinguished servants of Christ to address them. One had lately returned from China, and had witnessed many scenes of moral destitution. He trusted this missionary's health would soon be re-established, and that he would ere long be able to tell the Chinese in their own language the good news of the kingdom of God. (Hear, hear.) They had been asking in prayer for the influence of the Holy Spirit to rest upon their hearts that they might be inspired to carry on the work in which they had already met with such success. Nothing but His influence sanctifying and animating them would suffice. Their Master did not change; whether in the house or on the mountain it was always good for those who came beneath His influence, and they might look for His presence that morning, because, emphatically, they had met upon His business, to carry out His purpose. (Hear, hear.) There were millions of heathens from whom the piteous cry ascended, "Come over and help us." One of England's greatest statesmen said, "It may be I shall leave a name which will be remembered by the poor." (Hear, hear.) Let it be their ambition so to live and labour, that, long after they had passed away work would be undertaken, sacrifices be made because father and mother were gone. (Cheers.)

The Rev. Dr. WADDY, in proposing a resolution expressing the joy of the meeting in the success which had attended the preaching of the Gospel and the spread of education in China (but deploring at the same time the paucity of labourers), called upon all present to pray for an increase of missionaries, and that God would dispose the hearts of His people to greater liberality, and bring the vast empire of China under the quickening influence of the Holy Ghost. This great country included one-fifth of the entire surface of the globe, and contained four hundred millions of people. English people knew little of it because of the utter impossibility of communication between China and other parts of the world, the extreme jealousy of the Chinese to foreigners and living among them. This ignorance would be found in the first instance in the utter carelessness of other nations to the Chinese. With regard to Chinese jealousy he might mention that some years ago an intelligent Englishman was very anxious to stay awhile in China that he might become acquainted with its language and life. He went to Canton, he assumed the Chinese dress, and studied the language as it is written and spoken. After some years he proceeded to carry out the purpose he had formed, but just then he received an intimation that any attempts of his to penetrate beyond the limits prescribed were useless. Greatly disappointed, he went to another part, but he found the same state of things there. Unwilling to give up, he sailed to Calcutta, and then made his way along the northern frontier of Bengal, designing to gain access to the capital of China, but in vain. Had he come for any political or religious reason? He was not a missionary, but all was in vain, and he was compelled to leave. It was not only with the foreigner but with their own people that the Chinese were awfully strict. No man was allowed to pass the barrier under pain of strangulation. In this close, secluded, and jealous state that country has been kept. It might be asked by what operation an empire so large has been enabled to keep itself thus apart from other nations. When we look for an answer we are obliged to say it is not the virtue of their princes. China has had its Neros and Caligulas as well as Rome, and little can be said on behalf of its morality. Dr. Waddy said in conclusion that while we could not say that China had adopted Christianity, in the great change of opinion which had already taken place he saw nothing to discourage the hope that China would embrace the truth in the love of it. (Cheers.)

The Rev. F. P. NAPIER (China) said that he stood before them as the representative of their youngest district in China. Their efforts had been very slight, and there had been a want of interest. Very little was known about China, and what people didn't know about they didn't care about. Had their mission been a failure? Some were too polite to say so; it was too hard a word, and so they say, "Are you doing much there?" And if they don't get the answer they want, then it is a failure. Now, he was prepared to give a flat negative to the assertion that the cause of missions in China was a failure. (Cheers.) When they began their work, it was among those to whom the Gospel came as a wondrous story that they had never heard before. It had to fight against many difficulties. There was work, and very little to be seen for it. Then there was the cry, "Is it not a failure?" Some said it was. Now, failure was an ugly word, for an Englishman never knows when he is beaten, and an English Christian ought not to have such a word in his dictionary. (Cheers.) A man may pay in full though he fails. A missionary may fail when looking on the just expectations with which he entered upon his work, and he may fail because people have from wrong reasoning brought forth wrong results. (Hear, hear.) If there is failure at all, it has been with regard to extravagant expectations; but when all the difficulties they had gone through were fairly taken into consideration, he could not say they had failed. (Cheers.) Let some regard be paid to the smallness of their force. In 1862 Mr. Cox planted a mission where it was much needed, and instead of getting help he was told to pack up and be off. Well, he went and laid the foundation of a good work in Wochang. In 1864 he was reinforced by Dr. Porter Smith, who went out to establish a medical hospital. These hospitals, he might say in passing, were doing great good in an indirect manner. Many a Chinaman had become a friend because he had been treated kindly in the hospital. (Hear, hear.) In 1867 he (the speaker) was "ordered up," and having been sorely wounded he went up as the saying goes to fight another day. What was it the missionaries had to do? To preach the Gospel of course; but to attend to other things also. Did they ever meet a Methodist minister who had not quite as much to do, as many people were accustomed to count his proper work? Well, when he went up he found two brethren in solemn conclave in the mission-house, and they asked a series of questions, and amongst others, "How do the brethren spend their time?" (Great laughter.) His answer was, "As a rule, each brother preaches every day and before school, attends to the training class and the mission churches; and does a good deal of secular work besides, and they find that with the present supply of men they can't do the work that is needed to be done." Eighty-five men, good, bad, and indifferent, were gathered up by this little staff. They did not represent a good deal of money, but they did represent a good deal of work. (Hear, hear.) They have had a trying time, but they have always had men to do their work. He was sure that if they were to do good they must itinerate. Last year in this country most wonderful things were published about missionaries and their work; these things, however, had never happened. (Hear, hear.) At Hankow they were supposed to have been turned out; but the fact was the Chinese did not want to turn them out; this at least was his experience. So long as they were with the people missionaries were all right, but the moment they came in contact with the mandarins trouble ensued. (Hear, hear.) The system was rotten from top to bottom, and unless there was a change, what mischief might be the result he could not foretell. The English Government was going to take a firm stand with respect to the treatment of missionaries, and no longer to adopt a penny-wise-and-pound-foolish policy, which has very nearly sent us into a war with China. (Hear, hear.) They very much needed schools; they could not see children running about without striving to teach them while young. Already they had four schools; they could have many more, but they would be of no use unless they could have persons to take care of them. They wanted girls' schools, such as those they had at Canton. He should like to see if they could not devise a basis for a good Christian education for the children of China. (Hear, hear.) They also wanted more men; he should be glad if they could have two this year, and two more to follow. (Hear, hear.) Where so much time was taken up in learning a language there should always be a man in reserve to fill up vacancies, and to stand up when a missionary was stricken down. (Hear, hear.) They looked to the native churches to give them godly men to aid them in the conversion of China. They wanted men of decided talent, who were ready to become all things to all men, and they had far better wait for such than take up with the inefficient. (Hear, hear.) They were glad to get active men, for the Chinese mission was unique. There was the difficulty of the language to be overcome; then, the freshness of ideas and how to put them. They knew, perhaps, how Englishmen reasoned, but this did not serve them when they had to speak in a foreign tongue. The Chinaman was now a materialist, and in his hopes and fears there was not much spirituality; but it should not be forgotten that his religious systems were not all false. The Chinese had as good morals in their books as any other race, and the missionaries took care not to forget this; but when they tried to build up the truth and to knock down what was erroneous they were in a difficulty. "Rest and be thankful," was

the motto of the Chinaman; if you told him to move on, he would smile at you and tell you that he did not want to be better than his ancestors. This was one reason why they did not receive the truth. In conclusion, the speaker said, that if the fewness of their labourers in the mission field and the difficulties of their work were fairly taken into consideration, it could not in common honesty be said that their work had been a failure. (Cheers.)

A cordial vote of thanks to the chairman brought the interesting proceedings to a close.

PROPAGATION OF THE GOSPEL SOCIETY.—The Archbishop of Canterbury was in the chair on Monday at the 171st annual meeting of the Society for the Propagation of the Gospel in Foreign Parts. The society, it was stated, now supports wholly or in part 463 ordained missionaries in thirty-eight dioceses, including thirty-five native clergymen in India. There are also 853 catechists and lay teachers, most of whom are natives of heathen lands, and 3,000 students in colleges abroad. The receipts for the year amounted to 97,603*l.* The Archbishop said a friend of his had prepared, during the present year, a tolerably accurate account of the sums collected throughout the kingdom for missionary exertion, and it was found the whole amounted to 797,256*l.* Now, compared with what was contributed in olden times, this was very gratifying; but the gentlemen who made the calculation told them the whole sum would scarcely furnish two ironclads, and was not much more than what was expended upon the Captain when she foundered at sea. Divided into three heads, the sum contributed by Church of England societies was 327,695*l.*; by Nonconformists, 259,951*l.*; and 100,000*l.* and more by societies carried on jointly by Churchmen and Nonconformists. The subsequent speakers included the Bishop of Lichfield, Mr. W. H. Smith, M.P., the Rev. Holland Lomas (Liverpool), Rev. J. Cave Brown (Calcutta), and the Rev. H. Rowley (Africa), and others.

ANGLO-CONTINENTAL SOCIETY.—Under the presidency of the Bishop of Ely, the Anglo-Continental Society on Monday discussed the progress of the Old Catholic movement in Germany and France. Letters from Dr. Dollinger and the Archbishop of Syra in relation to it were read. On the motion of the Bishop of Lincoln, seconded by Mr. J. G. Hubbard, a resolution was passed, expressing satisfaction at the movement, and cordially reciprocating the friendly feeling towards the Church entertained by the Old Catholics of Germany, and exhibited by Dr. Dollinger. Sir H. Bartle Frere, K.C.B., moved—

That it is the earnest hope of this meeting that the Old Catholic movement will not be confined to Germany, but will continue to gather strength and to extend itself to France, Spain, Italy, Austria, and wherever the Latin Church has sway; and that our respect and admiration are due to those French priests and others who have dared to face persecution and poverty in their resistance to the pretensions of the See of Rome.

Mr. May seconded the resolution, which was also agreed to, as was another in support of the objects of the meeting.

Correspondence.

THE CHARITY AND ENDOWED SCHOOLS COMMISSIONS.

To the Editor of the Nonconformist.

SIR,—May I ask your readers, and especially my brethren in the ministry, kindly to furnish me through the post with illustrations of the recent working of the above? I have already collected a large amount of evidence, showing that the commissioners are bent upon carrying new schemes for the administration of local trusts with a manifest design to warp and twist them to exclusive Church purposes. Unless Nonconformists are prompt, vigilant, and determined, they will be outwitted, owing to the misappropriation of charitable funds and the perversion to party and sectarian uses of old scholastic endowments. It is inexpedient to write more at present, but before long, authenticated statements will be made public. Any information sent to me should be strictly accurate and trustworthy on all matters of fact, including names, dates, and amounts. Gentlemen residing in our older towns and villages can render essential service in this respect. As the matter is urgent, I shall be glad to be favoured with early communications.

Yours faithfully,

W. H. S. AUBREY.

Hartley Villas, Croydon, April 25, 1872.

[We think our correspondent should put himself in communication with the Central Nonconformist Committee at Birmingham, who have collected a vast amount of information bearing on the subject.—ED. Noncon.]

THE BLOTS IN THE ESTABLISHED CHURCH.

To the Editor of the Nonconformist.

SIR,—Believing you to be a perfectly honest opponent, and having myself not the very slightest desire to defend what are clearly abuses in the Established Church merely because I am one of its ministers, I have no hesitation in addressing a few lines to you on one point only in your Supplement of the 10th inst. The point in question is that of short sermons. You instance, among the faults and failings of a certain clergyman who never visits his flock, and who is of no practical spiritual good whatever to his parish from

Sunday to Sunday, as a crowning offence, that he never preaches more than twenty minutes. Whoever he may be, I can only join with you in all sincerity in your just censure of any minister of religion who contents himself merely with his Sunday ministrations, and never troubles himself about the souls committed to his care by so visiting his people during the week as to know their needs, their sorrows, and their failings, in order that he may by turn comfort, warn, and encourage. But that a clergyman should preach only twenty minutes! Sir, twenty minutes is far too long for most congregations. One of the great complaints of the day is the prolixity of preachers, especially of many honest, earnest, and able Nonconformists. The clergy of the Established Church have long since been awakened to the fact that while long sermons weary without edifying, short, pithy, stirring utterances of Gospel truth rivet the attention, touch the heart, and do far more to win souls to Christ than the most carefully prepared discourses, the most powerful arguments, the most convincing periods, if protracted beyond the limits within which human patience and powers of attention are ordinarily found to live. For myself, I have long introduced a custom of not exceeding a quarter of an hour in the evening and ten minutes in the morning in the delivery of sermons, and have found my practice in this respect in every way satisfactory. As an intellectual exercise, the careful composition of a short sermon is far more difficult than of a long one, and the habitual delivery of good short sermons is, to my mind, no unfair test of excellence in a preacher. I am very far from claiming such excellence myself, but believing in the efficacy of the brevity I have advocated, I have not hesitated to ask for a space even in your columns, in which to defend, not an inactive clergyman, but a practice which, when adopted by earnest and right-minded men, I believe to tend very greatly to edification. But I will go further and say, while I trespass yet very briefly on your indulgence, that I should certainly care very little to listen to sermons of twenty minutes in length from a minister who habitually neglected the observance of the most solemn point in his ordination vow.

I beg to remain, Sir, yours faithfully,
J. S. SIDEBOTHAM, M.A.,
Rector of St. Mildred's, Canterbury.
St. Mildred's Rectory, Canterbury.
April 25, 1872.

Literature.

THE REV. F. D. MAURICE.*

The publication of these volumes took place about the time of their author's death. The new Preface, to which reference is made in the "Moral and Metaphysical Philosophy," was therefore, in all probability almost the last thing that he wrote. For this reason, to those who revered Mr. Maurice, it will always possess an interest above all other of his writings. But apart from personal feelings and considerations, it has a special value, as containing its author's latest views on subjects of the highest philosophical importance, some of which have become especially prominent since the work itself was first published. The new Preface takes the form of a dialogue between the writer and an undergraduate, who begins the conversation by the now too common inquiry, whether the book is adapted to those who are preparing for examinations. Mr. Maurice's answer to this question is very characteristic, and coming from a man who must have examined himself much more thoroughly than any professional examiner could have done, deserves to be read and remembered by those who, like the undergraduate, are most interested in college examinations. But the conversation soon passes on to more important matters, and shows how completely Mr. Maurice understood the scientific and religious tendencies of his age. In the very outset he boldly takes up a position of contrast to Mr. G. H. Lewes, and announces that he thinks, feels, and writes, as a theologian. He knows that it will be said of him that he belongs to the twelfth century, not to the nineteenth; but he holds the position, nevertheless, and not, we think, insecurely. In future these volumes of handsome exterior, similar in size, but far inferior in type to the "Biographical History of Philosophy," may stand by its side; one as the exponent of a philosophy that recognises theology only to deny it; the other as finding validity in all philosophies

* 1. *Moral and Metaphysical Philosophy*. By FREDERICK DENISON MAURICE, Professor of Casuistry and Modern Philosophy in the University of Cambridge. Vol. I. Ancient Philosophy and the First to the Thirteenth Centuries. Vol. II. Fourteenth Century to the French Revolution, with a glimpse into the Nineteenth. New Edition with preface. (London: Macmillan and Co., 1872.)

2. *The Conscience*. Lectures on Casuistry, delivered in the University of Cambridge. By FREDERICK DENISON MAURICE, Professor of Casuistry and Moral Philosophy. Second Edition (London: Macmillan and Co., 1872.)

in so far as they furnish a theological and practical view of life. It is true, however, as the undergraduate suggests, that the theology of Mr. Maurice is different in kind from that generally taught in colleges and pulpits. The premises are the same; the conclusion is different. The necessity of revelation is maintained for the acquisition of truth; the possession of truth by any men is conversely held to be an evidence that "they were not without a revelation." Even the discovery of a new fact or law in nature is of the nature of a revelation—or, in the author's words, "I may call that 'which is withdrawn a cover or a veil; what is 'the difference?' Nothing, we should say, verbally; but very much substantially. At all events, the assertion of this in such a connection goes further to conciliate the scientific objection to a theological philosophy than it does to justify the ordinary theology as an explanation of the world."

It was this subtle use of language by Mr. Maurice that created in the minds of the so-called Evangelical party the suspicion that he was destroying the faith he seemed to defend. They felt, like Marguerite towards Faust, that he spoke much the same way as the preacher, only somehow it didn't mean the same. He used their language, he was intensely theological, but his conclusions and his meaning were not theirs. We confess that in reading through this preface, though we have known for years Mr. Maurice's writings, we have been again and again astonished at the wonderful power with which he reconciles the teachings of the Bible and the conclusions of modern science. He shows successfully, as we venture to think, that only by means of the spirit of the Hebrew and Christian faith can either the history of philosophy and art, or the world as it appears to the scientific man, be interpreted. We have not space to quote the passages in which he traces the moral and religious bearings of Mr. Darwin's discoveries—assuming for the purpose their truth; or that in which he explains how by means of the Semitic culture he can do more justice to the Hellenic culture, than those can who despise the former. But we turn with greater interest to the subject which was a few years ago the cause of controversy between Mr. Maurice and Dean Mansel. The disputants have both passed away, the former laying down his pen with words of regret and softened feelings towards the latter just before he joins him in a world where there is no controversy. The strife was great and a little hot, but the issues were great, and the last words of this preface in reference to it are, we believe true, with a slight modification in respect to the author's humility. "His—Dean Mansel's—immeasurable superiority to me as a disputant deepens my conviction that the principle which I maintained against him was sound and true—one which even his ability and learning could not shake." That principle, as we all know, was that God has revealed Himself, not truths about Himself, nor truths for the mere regulation of men's lives. It is interesting to see how the subject is treated on the philosophical side, as it is here; still more interesting to see how richly endowed the writer's mind was with faculty and learning for the great task of setting forth God as seen in the training of our race. The undergraduate says there is confusion somewhere; but he cannot see where. This is a part of Mr. Maurice's answer:—"Whilst I use the word 'Infinite, as if it were a mere negative of finite, the opinion of Sir W. Hamilton need not be established by proof; it may be assumed as an axiom. There can be no answer to it. For a finite creature to grasp at the Infinite, how monstrous! The word passes from one to another; each sees the absurdity from his own point of view. Each is eager to make use of it against his neighbour. It is a famous weapon for the philosopher against the theologian. As they fight, like Hamlet and Laertes, rapiers are changed, and the theologian strikes with presumptuous speculators who dare to judge of that which is above reason by the reason. But what if the finite is itself the negative? What if the infinite expresses the fulness of that whereof the other is the contraction? When you consider the two words, you feel and know that it is so; though all your cleverest arguments have rested upon the contrary hypothesis. Still, that is only a hint towards a solution of the difficulty, far enough from the solution itself. To find that, we divines must begin with a confession. We have treated theology as if it meant a discourse or system about God. We have given up the old rendering of the name. We have not understood by what He whom Christendom has called the Theologian understood by it; God speaking to men by a word—in whom is the light of men, and who took flesh among men." That first kind of theology must rise

from the finite to the Infinite, and can only escape from the contradiction which that scaling the heavens on giant hills involves, by investing some power, which is not God, with the right to decree what men shall think about Him. The other theology involves no such necessity. It supposes the Infinite to be goodness and wisdom—to be at the ground of all finite goodness and wisdom—and to be guiding men by various processes, in various religions and ages, into the apprehension of that which by their constitution they were created to apprehend. The history of Moral and Metaphysical Philosophy is, as I think, the History of this Education." This is not the complete answer to the student's question, but it is complete enough to show the method upon which this book is written, and what Mr. Maurice's theory of the world is. "I am sure," he says with evident conviction, "that the promise of a Spirit who shall guide us into all truth is not a mockery." The student speaking for the last time, and not for himself alone, says:—"I have always supposed that that meant all religious truth." The reply of Mr. Maurice closes the preface. "When I know what irreligious truth is—or when I find any region of study or of life in which I am not tempted to be false—I may accept the limitation. Till then I shall rejoice to believe that words spoken by Him who is Truth may be taken simply and applied to all our necessities."

Of the book itself, to which this preface is a new and valuable contribution, we need say nothing. It is quite unnecessary to commend it to public notice. Though its author speaks of "the two or three who have been rash enough to spend their eyes upon it," the fact that this edition is called for is sufficient evidence of the growing interest in the work. It may not help men to pass examinations, but it will help them to understand human life and to detect an order in the confusions and distractions of history. We could ill spare any of Mr. Maurice's books, but in our estimate of their relative worth we place the "Unity of the New Testament" and this work in the highest rank. The principles which they contain are found elsewhere, and used and expounded for various applications, but they alone contain them in their fulness. Now that their author has passed from amongst us, we hope he will receive the attention which he deserves as a theologian. The fact that we cannot accept all his conclusions is no reason for the neglect to which some of the most intelligent of the Evangelical school of Christians have condemned his writings. The charge against them that they are misty, vague, and at times unmeaning, could only have been made by persons having no aptitude for philosophical thought, or too little confidence in the writer to master his meaning. The more serious one that his intense subtlety of mind sometimes carried him into unfaithfulness to fact has a certain show of truth in it; but the final judgment must issue from those of subtlety equal to his own, and of not less known devotion to truth. He must be tried by his peers.

Of the second edition of the lectures on "The Conscience" at Cambridge, we may say by way of information, that it is handier in shape and size than the first, and that it is cheaper in price. We are surprised that a second edition is needed, and cannot feel unmixed satisfaction that it is merely a reprint of the former. We looked to find some reference to the criticism which was called forth by Mr. Maurice's statement of Utilitarianism. He was charged with being unfair to that system; and there was a certain amount of truth in it. We suspect that it was in reference to this that Dr. Duncan said, Mr. Maurice's "system is pure illegality." A short preface to the new edition gives the quotation and denies the assertion. The real value of these lectures is in the uncontroversial part, that in which Moral Philosophy becomes Casuistry, and in which the education of the conscience is set forth. Here the late successor to Dr. Whewell was unrivalled.

RALSTON'S SONGS OF THE RUSSIAN PEOPLE.*

Mr. Ralston has already done great service to English literature by his translations from the Russian. He has so familiarised us with Krilof, that we can hardly think of the lazy, carelessly-attired fabulist as a foreigner. And there was in Krilof that genuine humanity, which transfigures passing things and gives them permanence. His squibs were creations; they have the patent of genius, and easily naturalise themselves anywhere. In France and Germany

* *The Songs of the Russian People: as Illustrative of Slavonic Mythology and Russian Social Life*. By W. R. S. RALSTON, M.A., of the British Museum. (Ellis and Greeno.)

he found himself speedily at home; so he did in England, and all the sooner that he was so well and considerably introduced. Mr. Ralston thoroughly knew his man, took the proper tone, and now we know Krilof as we know our best English authors.

In this new work Mr. Ralston has ventured on a wider and more ambitious theme. Indeed, the theme properly is endless, for it leads at once into questions of philology and mythology and ethnology. It might easily connect itself with those great principles which Professor Max Müller discusses. But Mr. Ralston perceived in time the necessity for limitations; and he has chosen wisely, though he could not escape a considerable chapter on mythology. The most interesting portions of the work, however, are those in which he tells us of the existing social customs and the ceremonies of the people in connection with their songs and stories, although even when dealing with general questions, in the attempt to trace special customs or songs to their sources, he is never anything but clear and interesting. He has a fine sense of the picturesque, and delights us now and then with vivid sketches. He has lovingly studied the social life of Russia, and has let little of real interest escape him. In this volume, which is only a first instalment of the work, he says that he has dealt chiefly, though not exclusively, with the lyric poetry of the peasantry, and that the next will be mainly devoted to their Popular Tales and their Metrical Romances.

This lyric poetry seems to be for most part of a tender and brooding character. Here and there we have hints of a passion that fortifies and conceals itself under vague metaphor, and rather eschews the new excitement that comes of powerful expression of recalled emotion. Yet there is a remarkable simplicity and freshness in most of them, as of those of men and women whose moments of rest and enjoyment were very dear to them, and needed to be jealously guarded even from the shadow of outside encroachment, as children will hide their dearest treasures.

Mr. Ralston first gives us a kind of general sketch of the songs and their divisions; next discusses the old mythology out of which the popular customs sprung; then gives an account of mythic and ritual songs, of marriage lays, funeral songs; and finishes with an excellent chapter on "Sorcery and Witchcraft," which proves to us how, in the north of Europe as well as in the south, belief in spells was one of the most powerfully operative elements. Our space will not allow us to go into detail; but one or two of the songs have struck us as being so beautiful, that we must give them to our readers as Mr. Ralston has translated them. This is a specimen of war song—the description of a battle with the Tartars—very touching, and all the more that it so thoroughly sustains the plaintive minor key, and never breaks out into wild notes of revenge, as very often do the songs of other peoples:—

"Beyond the famous river Utva,
Among the Utvaish hills,
In a wide valley,
A cornfield was ploughed.
Not with the plough was the field ploughed,
But with keen Tartar spears.
Not with a harrow was the field harrowed,
But with swift feet of horses.
Not with rye, nor with wheat, was the field sown,
But that cornfield was sown
With bold Cossack's heads.
Not with rain was it moistened,
Nor with strong autumnal showers;
That field was moistened
With burning Cossack tears."

The prison songs are especially touching; but we prefer to give one of the bridal songs—or "beauty songs," as they are called—from the division of the *Krasato*, or "crown made of ribbons and flowers," among the maiden companions of the bride:—

"O my friend, beloved companion,
Whither shall I send my beauty?
Shall I let it go into the woods?
Soon will it lose its way.
Shall I let it go into the meads?
Long will it wander about;
Shall I let it go down to the stream?
There will its feet be set fast.
I will give my beauty
To my dear companion,
To that fair sweet maiden,
Dear Olinka.
With her my beauty
Will find a shelter;
The darling one will be lapped in ease,
A mother of her own has she,
A father of her own;
Brothers has she, bright falcons,
Fair swans are their wives."

The ceremony, with which these "beauty songs" are connected, takes place the night before the wedding; and after supper, the girls retire for the night, to return the next morning and prepare the bride for the marriage ceremony.

Many pages of Mr. Ralston's book might be taken as illustrative of the views advanced in

Mr. E. B. Tylor's "Primitive Culture," and especially is this the case in the chapter titled "Demi-gods and Fairies." This is one significant passage:—

"The Russian peasant draws a clear line between his own Domovoy (or domestic guardian spirit) and his neighbour's. The former is a benignant spirit, who will do him good, even at the expense of others; the latter is a malevolent being, who will very likely steal his hay, drive away his poultry, and so forth, for his neighbour's benefit. Therefore incantations are provided against, in some of which the assistance of the bright God is invoked against 'the terrible devil and the stranger, Domovoy.' The domestic spirits of different households often engaging in contests with one another, as might be expected, seeing that they are addicted to stealing from each other's possessions. Sometimes one will vanquish another, drive him out of the house he haunts, and take possession of it himself. When a peasant moves in a new house, in certain districts, he takes his own Domovoy with him, having first as a measure of precaution, take care to hang up a bear's head in the stable. This prevents any evil Domovoy, whom malicious neighbours may have introduced, from fighting with, and perhaps overcoming, the good Lar Familiaris."

It is very curious how widely this belief prevailed; the nailing of the horseshoe on the door in various districts of the north, is of course kindred to this hanging up of the bear's head. Mr. Ralston's book is full of interest. He treats weighty topics lightly, and never loses the main point in the crowd of details. We look forward to his next volume.

"NOWHERE."

"The Coming Race" is clearly destined to have many followers. The trick of satirising present-day conditions and institutions under a thin disguise of imaginative adventure, is one which is very attractive for readers and at the same time very effective in the hands of a writer who has only a firm hold of fact, something of lively fancy, and a certain power of quiet realistic rendering. But it has its difficulties and disadvantages. The piece must have a unity of its own. It must glide smoothly, and not shake and jolt, like a Kaffre bullock-carriage. The anonymous author of "Erewhon" (which being translated by the simple process of reading it backwards is *Nowhere*, a second *Weisheit* or *Kennakuhair*, in fact) is very clever, full of the rarest turns of humour and delicate suggestion; but it has hardly attained the perfect, self-contained unity of "The Coming Race"—which was no doubt its great exemplar. To make up for this, however, it has more of modest realism, there is less of evident artistic intention on the face of it; and you are gently carried along, you scarce know how, by the Defoe-like distinctness, and sharp well-detailed outlines.

The hero is a shepherd-settler in a remote colony, and from day to day is haunted with the desire to explore the country which lies beyond the high range of hills that hem in his territory on the one side. The desire grows into a passion; and he at length sets forth, to lose Chowbok, his servant-companion, on his way, but still to go forward bravely till he finds himself in the country of a strange people. "The girls and the men were very dark in colour, but not more so than the South Italians or Spaniards. The men wore no trousers, but were dressed nearly the same as the Arabs whom I had seen in Algeria. They were of the most magnificent presence, being no less strong and handsome than the women were beautiful; and not only this, but their expression was courteous and benign. I think they would have killed me at once if I had made the slightest show of violence; but they gave me no impression of their being likely to hurt me so long as I was quiet." He tried to communicate his thoughts, and spoke in English, which, of course, they did not understand, though they did his gestures. They were much puzzled over his tobacco-pipe, which they examined minutely, and when he looked at his watch, he was dealt with as if he had seriously offended. He was led away to the chief city to be taken before the magistrate, and lodged in prison. Among the strange things which he saw on reaching the city and visiting the museum, were

"Cases containing all manner of curiosities, such as skeletons, stuffed birds, and animals; carvings in stone, but the greater part of the room was occupied by broken machinery of all descriptions. The larger specimens had a case to themselves, and tickets with writing on them in a character which I could not understand. They were fragments of steam-engines, all broken and rusted, such as a cylinder and piston, a broken fly-wheel, and part of a crank, which was laid on the ground by their side. Again, there was a very old carriage whose wheels, in spite of rust and decay, I could see had been designed originally for iron rails. Indeed there were fragments of a great many of our own most advanced inventions; but they seemed all to be at least several hundred years old, and to be placed where they were, not for instruction, but for curiosity."

* *Erewhon; or, Over the Range*, (Trübner and Co.)

The description of the prison life is exquisite in its dry detail; and a flip of romantic interest is imparted by the presence of Yram, the jailor's daughter, whose attachment to the prisoner is very delicately indicated. Then he was conveyed to the metropolis to be seen by the king and queen. Here he found such institutions as Colleges of Unreason; but also some very peculiar customs:—

"They have an extreme dislike to marrying into what they consider unhealthy families. They send for the straightener at once whenever they have been guilty of anything seriously flagitious—often even if they think they are on the point of committing it; and though his remedies are sometimes exceedingly painful, involving close confinement, and in some cases the most cruel physical tortures, I never heard of a reasonable Erewhonian refusing to do what his straightener told him, any more than of a reasonable Englishman refusing to undergo even the most frightful operation, if his doctor told him it was necessary."

And so our author goes on. The explanation of much that seems so strange and unaccountable at first is that the Erewhonians found at one point of their history that they were near to being destroyed by the refinements of machinery; and they therefore set their face against machinery in nearly all its forms. The satiric references in the two chapters—"Colleges of Unreason" and the "Book of Machines," are very trenchant indeed. There were sects too, in Erewhon.

"The conflicting claims of Idgrun and their gods were arranged by unwritten compromises, for most part in Idgrun's favour. . . . They asserted that years ago the divinities were frequently seen, and that the moment their personality was believed in, men would leave off practising even those ordinary virtues which the common experience of mankind has agreed on as being the greatest secret of happiness. . . . At one time I came upon a small but growing sect which believed, after a fashion, in the immortality of the soul, and the resurrection from the dead. They taught that those who had been born with feeble and diseased bodies, and had passed their lives in ailing, would be tortured eternally hereafter; but that those who had been born strong and healthy and handsome, would be rewarded for ever and ever. Of moral qualities or conduct they made no mention. Bad as this was, it was a step in advance, inasmuch as they did hold out a future state of some sort; and I was shocked to find out that, for the most part, they met with opposition on the score that their doctrine was based on no sort of foundation; also, that it was immoral in its tendency, and not to be desired by any reasonable beings."

The book is full of such touches, and needs only to be read to convince one of its power, although it is lacking a little in the artistic light and shade which we admired so much in "The Coming Race."

BRIEF NOTICES.

Historical Outline of English Accidence, comprising Chapters on the History and Development of the Language, and on Word-formation. By the Rev. RICHARD MORRIS, LL.D., &c. (London: Macmillan and Co. 1872.) We warn those who are seeking for themselves or for others an easy and short road to the knowledge of the English Accidence not to buy this book. But we should be very glad if we could induce teachers, at all events, to give up short roads and make themselves thoroughly acquainted with it. It is too difficult a text book for any but the highest class of our best middle-class schools, but a teacher who should have committed its chief parts to memory would be all the more effective in introducing the youngest scholars to the study of English. Dr. Morris is fitted, both as an historical student and a lecturer on the English language, to produce such a manual as this; and he has done his work with a fulness and completeness that leave nothing to be desired. A more elementary book may be required for junior classes, and that he hopes to produce. The peculiarity of this grammar in distinction to those in ordinary use is that it treats the English language as one that has a history, and this history as an instrument in teaching the use and meaning of existing forms of speech. "We must bear in mind," says Dr. Morris, "that English is a member of the Indo-European family; that it belongs to the Teutonic group; that it is essentially a Low German dialect; that it was brought into Britain by wandering tribes from the Continent; that we cannot use the terms English or England in connection with the country before the middle of the fifth century." The language brought over by these wandering tribes was inflected similar to modern German. The present English language is scarcely at all inflected. To trace this change through our literature from Alfred the Great to the time when our language took its present form is the object of this book, so far as accidence is concerned. This explanation may be deemed sufficient for those who are seeking for a work that, in addition to accuracy of definition and rule, contains a sufficiency of historical illustrations. To such we can very safely commend this manual.

Essays. By the author of "Vera," and "The Hotel du Petit St. Jean." (Smith, Elder and Co.) This volume shows not a little learning and research, and yet it is written in a very light and attractive manner. The author orders and arranges her material well, and seldom overdoes a point, though she is not absolutely free from a touch of pretension. In her essays on

"Dragons and Dragon Slayers," which, by the way, appeared in *Good Words*, she sets forth as though she were about to settle the whole matter, whereas, in truth, nothing is settled, although we have some beautiful speculating and guessing and theorising, together with some very clever balancing and exercising in the outskirts of the unpromising province of comparative mythology, where Max Müller has his home. But in the historical and biographical sketches our author is really admirable. Her essay on Albert Durer skilfully groups the whole details of the great artist's life round a few central points, from which we can get real oversight. Not less exquisite are some of the passages in the essay on Rubens, though the author has not so completely succeeded in the fusing process here. And then Rubens was a big, dashing, sensuous animal, with half his energies unexpressed and unreconciled, and women's sympathy with such men is either terribly overdone or else deficient, and in either case they fail to write of them continuously well. But the sketches of the French Protestant leaders—Brousson, Cavalier, and Jacques Saurin, the preacher—are admirable; they thrill with that subdued enthusiasm which it is so difficult to temper down into good light to see by. The author of this book has in this completely succeeded, and we are tempted to believe that she could give us excellent and serviceable sketches of some of our Reformers, Scotch and English—Knox, Melville, Cromwell, and other such brave, earnest toilers. The little essay on "English Vers de Société," and "Christ-mas Carols," are good, but so slight as scarcely to deserve a place in a volume like this, which, after all, has an appearance of miscellaneousness, that might have been relieved by the omission of a few of the less perfectly wrought papers.

The *Doric Bible*. (London: Cassell, Potter, and Galpin.) With their usual enterprise, Messrs. Cassell and Co. have resolved to republish this superbly-illustrated edition of the Scriptures—the original cost of which was £1.—in ninepenny monthly parts, "with a view of enabling every household to possess a copy." By general concurrence this is the masterpiece of the great French artist, exhibiting in perfection his wonderful originality and grandeur of treatment. Many thousands of pounds have been expended in bringing it to perfection, and the publishers now propose to make it generally accessible. Each part will contain four of Doré's plates, separate from the text. Those in Part I., which now lies before us, give his conception of "The Formation of Eve," "Our First Parents Driven Out of Eden," "Cain and Abel Offering their Sacrifices," and "The Confusion of Tongues"—all of them subjects which afford abundant scope for the artist's fertility of design and unique skill, and, we may add, his characteristic mannerisms. We have no doubt the public will appreciate this spirited attempt to place within the reach of all a work which has hitherto been a costly luxury.

Births, Marriages, and Deaths.

MARRIAGES.

BAIN—TURNER.—March 14, at the Union Church, Hong Kong, by the Rev. James Legge, D.D., LL.D., assisted by the Rev. F. S. Turner, B.A., brother of the bride, George Murray Bain, proprietor of the *China Mail*, to Anna Maria, third daughter of B. B. Turner, of 6, Clarence-terrace, Seven Sisters-road, Holloway, London.

PEARSON—CROSFIELD.—April 23, at Trinity Chapel, Wavertree, near Liverpool, by the Rev. J. Baldwin Brown, B.A., the Rev. Samuel Pearson, M.A., minister of Great George-street Chapel, Liverpool, to Bertha Eliza, daughter of William Crofsfield, Esq., Annesley, Aigburth, near Liverpool.

DEATH.

HALL.—April 24, at 95, Stockwell-park-road, Captain S. P. Hall, second son of the late John Vine Hall, Esq. Deeply lamented.

BANK OF ENGLAND.

(From Wednesday's Gazette.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending on Wednesday, April 24.

ISSUE DEPARTMENT.

Notes issued	£36,076,035	Government Debt	£11,015,100
		Other Securities	3,984,900
		Gold Coin & Bullion	21,076,035
		Silver Bullion

£36,076,035

£36,076,035

BANKING DEPARTMENT.

Proprietor's Capital	£14,558,000	Government Securities, (inc. dead weight annuity)	£13,306,087
Public Deposits	9,529,813	Other Securities	22,521,880
Other Deposits	10,457,469	Notes	10,587,535
Seven Day and other Bills	378,295	Gold & Silver Coin	674,262

£47,089,764

£47,089,764

April 25, 1872.

GEO. FORBES, Chief Cashier.

HOLLOWAY'S OINTMENT AND PILLS.—NEVER AT FAULT.—In all irritations of the skin, sores, ulcers, burns, and scrofulous enlargements of the glands, Holloway's Ointment presents a ready and easy means of cure, which never disappoints the most favourable expectations; it manifests a peculiar power in restraining inflammation, removing stagnation, cooling the blood, and checking all acrimonious or unhealthy discharges; whilst thus acting locally, the Pills are no less remarkable for their power in improving the general condition and habit of body, which render the cure complete and permanent. Under the genial influence of these potent remedies the puny infant becomes the robust child, the pale and emaciated regain colour and rotundity, and the dyspeptic eats freely without fear.

Markets.

CORN EXCHANGE, MARK LANE, Monday, April 29.

We had small supplies of English as well as foreign wheat fresh up for this morning's market. English wheat was held for some further advance, but with favourable weather sales proceeded slowly, and generally the quotations of Monday last were not exceeded. Foreign wheat was firm, at fully last week's rates. The value of flour remained without alteration. Peas, beans, and Indian corn were unchanged. Malting barley met a good demand, and grinding descriptions supported last week's prices. Of oats we have more liberal arrivals, and prices taken ex-ship show a decline of 1d. to 1s. per qr. from the prices of this day week. At the ports of call very few cargoes remain. Quotations remain the same as last week.

CURRENT PRICES.

WHEAT—		Per Qr.	PEAS—		Per Qr.
	s.	d.		s.	d.
Essex and Kent, red.	—	to —	Grey ..	32	to 33
Ditto new.	50	to 55	Maple ..	36	38
White ..	—	—	White ..	36	40
" new	56	62	Boilers ..	36	40
Foreign red ..	53	55	Foreign ..	—	—
" white ..	57	58			
RYE— 36 38					
OATS—					
English malting	29	31	English feed ..	20	24
Chevalier ..	36	41	" potato ..	25	31
Distilling ..	29	33	Scotch feed ..	—	—
Foreign ..	—	—	" potato ..	—	—
MALT—					
Pale ..	—	—	Irish Black ..	17	19
Chevalier ..	—	—	" White ..	17	20
Brown ..	51	56	Foreign feed ..	—	—
FLOUR—					
Ticks ..	30	32	Town made ..	45	50
Harrow ..	33	34	Best country ..	39	42
Small ..	—	—	households ..	39	42
Egyptian ..	—	—	Norfolk & Suffolk	37	38

BREAD, Monday, April 29.—The prices in the Metropolitan are, for Wheat Bread, per 4lbs. loaf, 7½d. to 8d.; Household Bread, 6½d. to 7d.

METROPOLITAN CATTLE MARKET, Monday, April 29.—The total imports of foreign stock into London last week amounted to 15,557 head. In the corresponding week in 1871 we received 16,297; in 1870, 8,262; in 1869, 15,988; and in 1868, 4,999 head. The cattle trade has been very dull to-day, and prices have been decidedly weaker. The show of foreign stock has been limited, owing to the falling off in the receipts from Holland, but there has been a fair show of home-fed stock in excellent condition. There has not been much life in the trade, and had it not been for the attendance of some country butchers the fall in prices would have been more marked. Beasts have declined 2d. per 8lbs., the best Scots and crosses selling at 5s. 2d. to 5s. 4d. per 8lbs. From Norfolk, Suffolk, Essex, and Cambridgeshire we received about 1,700 Scots and crosses; from other parts of England 250 various breeds; and from Scotland 126 Scots and crosses. With sheep the market has been less freely supplied, foreigners not being so numerous. In all kinds sales have progressed slowly, at fully 2d. per 8lbs. less money. The best Downs and half-breeds have sold at 5s. 6d. to 5s. 8d., with occasional transactions at 5s. 10d. per 8lbs. Lambs have been quieter, at from 8s. to 9s. 6d. per 8lbs. Calves have met a slow sale, and the demand for pigs have been inactive.

Per 8lbs., to sink the offal.

s.	d.	s.	d.	s.	d.	s.	d.
Inf. coarse beasts	2	8	to 3	4	Prime Southdown	5	6
Second quality	3	8	4	4	Large coarse calves	4	5
Prime large oxen	4	8	5	0	Prime small	5	4
Prime Scots	5	2	5	4	Large hogs	3	8
Coarse inf. sheep	3	8	4	4	Neat sm. porkers	4	6
Second quality	4	6	4	10	Lamb	8	0
Pr. coarse woolled	5	0	5	4			

METROPOLITAN MEAT MARKET, Monday, April 29.—A moderate supply of meat has been on offer. The demand has been heavy at dropping prices.

Per 8lbs. by the carcass.

s.	d.	s.	d.	s.	d.	s.	d.
Inferior beef	3	0	to 3	6	Middling do.	4	4
Middling do.	3	8	4	0	Prime do.	5	0
Prime large do.	4	2	4	6	Large pork	3	4
Prime small do.	4	6	4	8	Small do.	4	2
Veal	4	8	5	4	Lamb	7	4
Inferior Mutton	3	8	4	2			

PROVISIONS, Monday, April 29.—The arrivals last week from Ireland were 171 firkins butter and 4,573 bales bacon; and from foreign ports 26,170 packages butter, 927 bales and 698 boxes bacon. There has been very little doing in Irish butter last week, with the exception of a few north Corks, which sold at about 68s. per cwt., landed on arrival. Foreign butters sell slowly, at a further decline of 6s. to 8s. per cwt. The bacon market ruled slow at last week's advance, but at the close there was more doing, and the market closed firm without alteration in prices.

COVENT GARDEN MARKET, Friday, April 26.—We have nothing particularly fresh to report in the condition of the market. A fair average amount of business is doing, especially with the northern markets. Among new hothouse fruit we notice some good peaches for this early season, the price of which is only nominal at present.

HOPS.—BOROUGH, Monday, April 29.—There is no change to remark in our market; a small consumptive trade continues to be transacted in new hops, and colour yearlings at late rates. Fine foreign hops, particularly Aloet, are in fair request; all other descriptions are neglected. Continental markets are reported quiet, with prices somewhat depressed. Mid and East Kent, 10½, 10s., 12½, 12s., to 17½; Weald, 8½, 10s., 9½, 9s., to 10½, 10s.; Sussex, 7½, 15s., 8½, 8s., to 9½, 9s.; Farnham and country, 11½, 11s., 13½, to 16½. Yearlings—Mid and East Kent, 3½, 4½, 4s., to 6½, 10s.; Weald of Kent, 3½, 4½, to 5½, 15s.; Sussex, 3½, 3½, 10s., to 5½, 5s.; Farnham and country, 6½, to 7½; Olds, 1½, 5s., 1½, 10s., to 2½.

POTATOES.—BOROUGH AND SPITALFIELDS, Monday, April 29.—The supplies of potatoes are very short, and with a firm trade prices rule very high. The imports into London last week consisted of 485 bags from Antwerp, 84 tons from Dunkirk, 119 sacks from Caen, and 450 boxes from Lisbon. Flukes are selling at 10½, Regents at 9½, Rocks at 6½, 10s., and Belgian and kidneys at 6½, 10s. per ton.

SEED, Monday, April 29.—Small lots of cloverseed were saleable, on about the currencies of last week generally. Little fine English offering. Foreign qualities still in good supply, which were obtainable at moderate rates. Fine new trefoil was purchased in small lots on about former terms; secondary sorts and all old qualities were difficult of sale although offered at low prices. Tares were steady in value and demand. Good canaryseed was fully as dear. Large hempseed supported prices, with a steady sale. Fine English rapeseed realised very full rates, with a fair demand. Sales of white mustardseed were rather increased, and prices were slightly higher.

WOOL, Monday, April 29.—The wool market has been steady in tone; but the business doing has not been extensive. Choice qualities have been in fair request, but inferior sorts have sold slowly. Prices are unaltered.

COAL, Monday, April 29.—Market heavy at last day's rate. Hettons Wallsend, 23s. 6d.; Hettons South, 23s. 9d.; Hettons Lyons, 22s. 3d.; Hartlepool, East, 22s. 3d.; Kelloe, 22s. 9d.; Tunstall, 22s. 3d.—screw steamers 25, fresh arrived, 1, ships at sea, 15.

GOOD VALUE FOR MONEY is desired by all, but with articles that cannot be judged of by appearance, careful purchasers rely on the high standing of those with whom they deal. For thirty years, Horniman's Pure Teas in packets have given general satisfaction, being exceedingly strong, of uniform good quality, and truly cheap. (2,538 Agents are appointed.)

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PALESTINE EXPLORATION FUND.—The QUARTERLY STATEMENT for APRIL is now ready, containing Letters and Reports from Captain Stewart, Mr. C. F. Tyrwhitt Drake, Captain Wilson, with communications from the Rev. A. E. Northey, Mr. J. Eglington Bailey, Mr. Hyde Clarke, &c. Issued free to subscribers; to non-subscribers, 1s. No. 9, Pall-mall East, and Messrs. Bentley and Son, 8, New Burlington-street.

PALESTINE EXPLORATION FUND.—Subscribers having spare copies of any OLD QUARTERLIES, particularly those for January and July, 1871, and for January, 1872, will greatly oblige the Committee by sending them to the Office of the Society, 9, Pall-mall East.

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Seven years ago a careful search was made by Mr. Curwen
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 superior in these points to that of M. DEBAIN of Paris, who
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 For reliability and durability nothing was found equal to
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 the sale has been large and steadily increasing in the Tonic
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 Harmoniums. For brilliancy of tone and prompt and deli-
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Yours truly,
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The Specimens of the American Organs which I have examined at Messrs. Metzler and Co.'s are remarkably sweet and even-toned throughout the various registers, and are free from many of the objections I have hitherto entertained of Manual Reed Instruments. Moreover, they have a good touch, and are capable of some charming effects and pleasing combinations. The appearance of these organs in solid walnut-wood, and brightly gilt pipes in front, is greatly in their favour. Altogether, I can very strongly recommend these Instruments.

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12 Table Spoons	1 10	2 1	2 2	2 5
12 Dessert Forks	1 2	1 7	1 10	1 11
12 Dessert Spoons	1 2	1 7	1 10	1 11
12 Tea Spoons	14	19	1 1	1 2
6 Egg Spoons, gilt bowls	9	12	12	13 6
2 Sauce Ladles	6	8	8	8
1 Gravy Spoon	6	8 6	9	9 6
2 Salt Spoons, gilt bowls	3	4	4	4 6
1 Mustard Spoon, gilt bowl	1 6	2	2	2 3
1 Pair of Sugar Tongs	2 6	3	3 6	4
1 Pair of Fish Carvers	19 6	1 3	1 3	1 3
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Best do. Square, do.	3 3	3 10	4 7 6
DRAWERS—			
Good Maple or Oak, japanned	1 8	1 17	2 15
Best Polished Pine	2 17	3 12 6	4 15
Best Mahogany	3 13 6	4 15	6 10
DRESSING-TABLES—			
Good Maple or Oak, japanned	17	1 16	1 5
Best Polished Pine	1 5 6	1 9	1 13
Best Mahogany, with Drawers	2 5	2 7 6	2 15
WARDROBES, with Drawers, Trays, and Hanging Space—			
Good Maple or Oak, japanned	5 2 6	5 15	6 7 6
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Mahogany Sideboards, with mahogany backs	8 10	9 0	11 0
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Thursday, May 2, 1872.

OUR RELIGIOUS AND PHILANTHROPIC SOCIETIES.

A SURVEY OF THEIR OBJECTS, RESOURCES, AND WORK.

It may seem to be a remarkable fact that religious societies should be of extremely modern origin, and yet a little careful reflection will account for it. It is not so remarkable after all. They are the outcome of modern civilisation. Many of them could scarcely have existed under any other circumstances than those in which we now live. What is needful for general organised effort is, first, moral, and secondly, mechanical means. Purpose and faith are the soul and spirit of all moral enterprise: without these there may be men and there may be money, but there can be no moral success. Mechanism cannot produce life, and it is as impossible to obtain moral results by unmoral means as it is to obtain figs from thorns or grapes from thistles. At the same time faith and purpose are worth nothing without action, and it is to facility of action that we owe the greatness and the success of modern organised religious effort. Without good ships, good coaches, cheap postage, railways, and the newspaper press, the colossal dimensions of the form of Charity would be anything but what they are. For the most part work is done as there are means of doing it, and religious work is no exception to the rule.

It is necessary to say this, and even to dwell upon it, in order to save ourselves from being unjust to those who have gone before us. We are prone to say, when we see the multiplied agencies that swarm around us, Were not the former times worse than these? But, relatively to the means at their disposal, they were not. There was as much religion in the souls, and as much charity in the hearts of men a hundred, two hundred, eighteen hundred years ago, as there is now—as pure a conception of Christian duty and as lofty an idea of the Christian life. If all could be known, it would probably be found that the charity of past ages was simpler, more self-denying, more personal, altogether purer and grander than our own. It was a charity that went from heart to heart, without observation, and without record, except in the great book of the Divine remembrance. It is possible, we think, that men loved each other then more than they do now, and that, though their means may have been smaller, their gifts were larger. They simply had no annual reports to testify to succeeding generations of the exact extent of their pecuniary benevolence. Now, this benevolence may be measured with an almost unhappy publicity and exactitude. Let it also be remembered, whenever we may be disposed to slight the former generations, that we are all Children of the Past, and that the germ of every one of our boasted virtues is not a creation of the present day, but an inheritance from the ages that have gone before.

Amongst all the forms which modern Christian benevolence has taken, foreign missionary enterprise is the most conspicuous. A great deal has been said of the claims of the heathen at home, and the question has been more than once asked whether more good would not be done if all the money and all the efforts that are expended in the conversion of the "untutored savage," were expended on those nearest our own doors. How is it that the great and strongest instinct is to go as far away from home as possible? This is an unquestionable fact, and it is capable of the easiest explanation. The nearer a man lives to God, the quicker is his instinct, and the stronger is his desire to do what the Father of us all does. His pity is the greatest for those who are the most ignorant; His help is given to those who are the weakest. The bastard Christianity of the Pharisee cares little for the fallen and always forsakes the falling. It draws away, in its holy abhorrence, from backsliders, and has not an atom of pity for the utterly depraved. Christ came to save sinners: they live to proclaim that they will have nothing to do with sinners. The claim that Christ recognises is not deservance, but destitution, and the more utter the destitution the stronger the claim. If the heart of God has been welcomed into the heart of man, he will feel as God Himself feels, and will be led, in His desire for the extension of His kingdom, to seek and to save those for whose souls no man careth. The inquiry, therefore, springs up—Who have never heard of the Gospel? Who cannot, or will not, hear unless I go or unless I send to them? Who are the most utterly ignorant and the most utterly destitute? The answer to this inquiry sent Francis Xavier to the East Indies and Japan; Elliot to the North American Indians; the Moravians to Greenland; Carey and Judson to Hindostan; Williams to the South Sea Islands; Moffat to Africa, and has been the strong bright spring of all our foreign missionary work.

We notice next, as a matter of history, that as soon as this feeling has strongly developed itself, and has become general, an equally strong feeling is developed in regard to the claims of those nearer home. The conviction comes that, while one work must be done, the other work must not be left undone. The birth of foreign missionary enterprise may be said to belong to the generation that lived just before and after the commencement of the present century. The

beginning of home missionary enterprise belongs to the last generation. Both these are missions, to a greater or less extent, to the ignorant; but succeeding these, and belonging nearly altogether to the present generation, are missions to the fallen—those who have known but who have erred; who have voluntarily gone down to the lowest depths, and who can never rise again without the strong helping hand of human brothers and sisters. Such help there has always been, but it is only in recent years that it has found systematic organisation.

Looking through the reports of the various institutions which have been founded for the purpose, in one way or another, of helping human beings to live more nearly according to the Divine intention and hope in regard to human life, we wonder that more is not done and that the face of the world has not become more changed than it is. There are people who sneer at societies and society work, but we doubt very much whether any one would sneer at the men and women who are doing the very work for which these societies are organised. No man can follow a missionary to the heathen and see his daily and often terribly self-sacrificing life. The city missionaries in London cannot be tracked everywhere they go. Those only who are relieving prisoners and prostitutes know what it is to do it. There is a marvellous living energy being bestowed on the reclamation of the world by such men which none can measure, the extent of which can scarcely be imagined, the success of which is certain. The heart and face, too, of the world has been greatly changed by them, and none who care for their fellows can do other than wish that they were multiplied a thousandfold. What misery they have relieved; what happiness they have taken with them! We may wonder that the change is not more conspicuous than it is, but it is real, and it exists as an element of greater change in succeeding generations.

In the brief review that is before us we shall be able to convey but a very inadequate conception of the magnitude of Christian work which takes the form of modern associated enterprise. It is too vast, too extensive, too multiplied, too detailed. But we hope to be able to tell sufficient to enlist the reader's wider and stronger sympathy with it, whatever may be its name, and whatever may be its purpose. We shall begin where it began, and end with its latest development.

I.—FOREIGN MISSIONARY WORK.

Foreign missionary work in England owes its origin to the strong religious enthusiasm of the Commonwealth, when the Long Parliament ordered that a collection be made throughout the churches for the propagation of the Gospel in the North American colonies. This was the commencement of the *Propagation Society*, which was afterwards incorporated by royal charter at the commencement of the reign of Queen Anne, for the purpose of "receiving, managing, and disposing of funds contributed for the religious instruction of the Queen's subjects beyond the seas; for the maintenance of clergymen in the plantations, colonies, and factories of Great Britain, and for the propagation of the Gospel in those parts." This, therefore, was a strictly colonial society, and it has retained this characteristic to the present day. The Propagation Society, from circumstances which occurred about half a century ago, is more or less confined to the High-Church party; and owes its support mainly to that section of the Church. But in His blessing upon missionary effort, the Head of the Church appears to know of no distinctions of societies, sects, or divisions of sects, and therefore, whatever beside may be claimed, none presume to arrogate to themselves a greater share of that blessing than is bestowed upon others. The Propagation Society is the virtual founder of the Church of England in the various colonies, and through its agency mainly, the various colonial bishoprics have been established. It extends its operations throughout the whole domain of "Greater Britain." In North America we find it working, and sustaining, at all points missionaries in the dioceses of Montreal, Quebec, Huron, Ontario, Fredricton, Nova Scotia, Newfoundland, Rupertsland, and British Columbia. Here, it organises churches in the backwoods and the wilderness. In some dioceses, such as Nova Scotia and Newfoundland, the Church of England would have scarcely an existence but for the support which it gives to that form of Christian worship. In the last report attention is especially directed to the success of its work amongst the Indians of British Columbia and the Dyaks of Borneo. We find the society in the East Indies, in Africa, in Asia, in Australia, in New Zealand and the Pacific Islands, at Gibraltar, and in several places on the continent; and the last Christian martyrs belong to it—John Coleridge Pattison being at the head. The society has now no fewer than 463 clerical missionaries. In 1701 its income was 1,537*l.*; in 1871 it was 97,604*l.*

Why should there be two Church Missionary Societies? But there are not only two, but more than two. We take the *Church Mis-*

sionary Society next in order, because of its relationship to that which we have just noticed, although it was formed long after the great Nonconformist societies. It sprang from the evangelical feeling which followed the great Methodist revival. It dates from 1799, when a few men met in Aldersgate-street to form a Church of England Society for the express purpose of preaching the Gospel to the heathen. The Baptist, the London, and the Moravian Missionary Societies, had been founded before. This society had an intention, at first, of confining its operations to Africa and the East, but good and lofty as was its purpose, it could not secure, for many years, that patronage without which, in the Established Church, nothing can prosper. The bishops held aloof from it. Mr. Wilberforce, accordingly, saw the Archbishop of Canterbury, and endeavoured to propitiate his grace, and the report is that his grace expressed himself "in as favourable a way as could be expected." But it was fourteen years after this that the society received episcopal sanction, and we can quite believe that "this delay was most severely trying to the faith and principles of its founders." Happily, no similar Nonconformist institution had to go through any such history. The society really postponed its work until it had an answer from the bishops, and it was only in 1841 that the Archbishop of Canterbury and the Bishop of London thought fit to join it. We have to seek the reason of this in the constitution of the society itself, which recognises the co-operation of laity and clergy in matters ecclesiastical. As is stated in one of its official papers, "The Church Missionary Society is strictly a lay institution." It has not, however, been less successful than its elder brother. It has sent its missions throughout the length and breadth of the heathen world. It began with West Africa in 1804, and has since extended itself through nearly all the darker districts of heathendom. Every society, however, seems to have its own great field of special success, and with regard to the Church Missionary Society, that field is the now celebrated district of Tinnevely in South India, where, we believe, as high and as extended a development of Christianity may be met with as in any country in the world. While the Propagation Society has been intent on making bishops, the Church Missionary Society has been equally intent on training native labourers, and its success in this respect has been, we believe, without a parallel. Wherever it has laboured it has sought to train native preachers. In 1870 the society had 156 stations, 203 European missionaries, and no fewer than 1,933 native labourers. Its annual income, in the first ten years of its history, averaged only 1,000*l.*; in the seven years preceding 1868, it averaged 142,000*l.*; and in 1870 it was 165,918*l.*

This, however, does not exhaust the missionary work of the Established Church. There is another society—but why there should be another we can scarcely say. We have before us, however, the report of the *Colonial and Continental Church Society* nearly the whole of whose objects are comprised in the two societies we have already noticed. But not altogether the whole, for this sends out catechists and schoolmasters, as well as clergymen. Its connexion is chiefly Evangelical, and its work is confined almost exclusively to the districts where the Propagation Society expends most of its resources. It may be considered, therefore, as an Evangelical rival of that great society. Its principal spheres are the North American colonies, and there can be no doubt that, in that wide and varied district, and especially amongst the French Canadians, it finds sufficiency of work. We find it also, however, in Jamaica, in Africa, in Australia, in the East Indies, in France, Spain, Italy, and Germany. It now sustains 115 clergymen, 89 catechists and schoolmasters, and 60 female teachers. Its income, in 1831, under its original title, was 1,673*l.*; it is now 32,183*l.*

Let us take next, in this still little occupied field, the remarkable missions of the "United Brethren commonly called Moravians." This unsectarian society has penetrated where no other has followed. We should never have heard of—

Greenland's icy mountains

in connection with missionary work but for the singular efforts of the Moravians, who, when they were scarcely 600 persons in number altogether, sent out from amongst them, as early as 1732, almost without scrip or money, men to tell the Gospel story through the ice-bound districts of Greenland and Labrador. We all know the history of that mission, but all do not know that it is still sustained in the old manner, and with the old faith. This society, however, does not confine itself to this district. It is to be met in nearly all parts of the West Indies, in Surinam, in Mosquito, in South Africa, in Australia, and in Central Asia. We find, in its last report, a paragraph relating to the civilising influences of Christianity which we cannot help quoting. It comes from Brother Landberg, of the Mosquito Mission:—

The civilising effects of the Gospel are very strikingly manifest at Ephrata. In 1860, a few huts were to be seen in wretched condition, now you find a double row of cottages, some of them with boarded floors, and all neatly kept, and clean. Some have gardens attached. A properly constructed road now leads through the village. Polygamy was their universal custom; now it is unknown. Instead of naked savages, you meet with men and women suitably clothed and well conducted. We should like to see the attendance of the children at school better than it is, but some have made very fair progress in reading and writing. Of the adults there are a few who make brave attempts to master the rudiments of learning.

This society has now 90 missionary stations, 319 agents, and, undeservedly little as it is known, commands an income of 20,854*l.* Besides what may be termed its Polar Missions, it has made a speciality of the establishment of schools in several of the West Indian Islands.

Of English strictly foreign missions the Baptists, as we all know, are the pioneers. The little seed planted by Carey has grown

to a great tree, and all nations are now eating of its fruit. The most signal successes of the *Baptist Missionary Society* have been in the West and the East Indies. The whole Christian world knows of Carey, Marshman, Yates, Ward, and Knibb. The income of the society last year was 32,878*l.* Its present resources and operations are described in the body of our present number. In support of this we have the Young Men's Association in aid of the Baptist Missionary Society, which does not send out missionaries, but endeavours to interest the churches in the work of Christian missions. With this view it for arranges lectures, sermons, and meetings. Its services have been very considerable. In 1847 its income was only 136*l.*; in 1871 it was nearly 1,000*l.* per annum.

Next to the Baptist, the *London Missionary Society* holds the highest place of honour amongst the Nonconformists. Its constitution is as unsectarian as it was when David Bogue assisted in its formation, but the Church party never worked heartily with it, and soon separated to form the Church Missionary Society. No Christian organisation has had a greater success than this; and the names of its missionaries are household words in all the Christian Churches. It, too, has its fields of special success, of which South Africa, China, and Madagascar are the principal. The names of Williams, Philip, Moffat, Livingstone, Legge, Ellis, stand out in as bold relief as do those of Carey, Martyn, Judson, and Brainerd in other connections. The civilising influence of Christianity has never been seen to a greater extent than in the work which it has accomplished in the districts where it has applied its greatest power. According to its last report it numbered in missionaries: China, 18; India, 49; Madagascar, 28; South Africa, 32; West Indies, 13; South Seas, 27—in all, 162. Its Madagascar work stands now most prominent. At one time this was seriously threatened by the proposed formation of a sectarian bishopric under the auspices of the Propagation Society. The last report, after recapitulating all that had been so marvellously wrought in this island, says:—

The greatest danger to the spiritual growth and the loving union of these young churches was threatened, not by the local government, but by the sectarianism of England. During the past year the directors have continued to press, in various quarters, their opposition to the proposed bishopric in Madagascar, and it is with devout thankfulness they now report that the scheme, as hitherto planned, has broken down. As the discussion advanced, the Committee of the Church Missionary Society took a firm stand against the project. In the most brotherly and Christian spirit they recognised the position and rights of this society and of the converts whom God has given us; they pleaded for the continued observance of that wise and brotherly rule which, in almost all mission fields, forbids one society to trespass or interfere with the ground taken up by another; and they declined to countenance and share in a scheme which would introduce among the young converts of Madagascar those "ecclesiastical controversies which have been the bane of the mother church." Views like these have received the assent of all the Evangelical Missionary Societies in England. But they failed to produce either hesitation or conviction in the original movers of the scheme.

However, this scheme has come to nothing, and the Propagation Mission in Madagascar is little more than a name, strong as it is elsewhere. The history of the Madagascar Mission reads like the history of the early Christian church. Nothing in England can compare with it. As the "Missionary Chronicle" for last month remarks, all classes of the population have passed "like a mighty stream" into the churches. In 1870, the same authority remarks, no fewer than 78,752 were added to the congregations of the society; and in 1871, 63,000 others followed. If it is wanted to know what work a missionary has to perform, the knowledge may be gathered from the following paragraph in the same journal:—

The past experience of the society has frequently testified to the value of such brethren, and to the greatness of the duties which they have been called to discharge. The Episcopal Missions in Tinnevely, the American Mission in Burmah, the German Mission among the Coles, show the same thing. No missionaries have ever had such heavy calls made upon their resources, their piety, their patience, their stores of knowledge, as those who have laboured for many years in Travancore, in Samoa, or in Savage Island. The varieties of effort which they are compelled to undertake are endless. Now they are preaching to large congregations, then examining and stimulating the work of some central school. At one time they are training students for the ministry; at another they are receiving reports of village pastors, advising them in their difficulties, giving them hints for their sermons, or explaining passages of the Scriptures. The preparation of books, reading proofs, superintending a press; erecting buildings, administering medicine, or arranging social and family quarrels—may all demand at one time or other their best attention, and give evidence of their power. The Englishman's strength, his common sense, his large knowledge of common things, will every day prove of important service. His principle, his patience, his self-denial, his devotedness, will be constantly called into exercise. Surely it is a privilege and an honour of the highest order, which God gives to His servants when he furnishes them with opportunities like these of building up His Church.

The total income of this society in 1871 was 107,351*l.*

Next let us take the *Wesleyan Methodist Missionary Society*, founded by John Wesley and Thomas Coke. We find this, like others, extending its operations throughout the world. No part escapes. In is to be met with on the continent, in Germany, France, Italy, Spain, and Portugal. Further abroad it is to be found throughout continental India, Ceylon, China, Africa, the West Indies, Canada, Australia, and Polynesia. Its work in the Fiji Islands is only paralleled by the work of the Baptist missionaries in the West Indies, of the London missionaries in Madagascar, and of the Church missionaries in South India. The whole of that once cannibal district would have seemed to be the most unpromising of all fields for Christian exertion, yet we read that in 1871 the number of church-members was 20,348, and of attendants at public worship, 100,000, while the day schools numbered 1,524, and the scholars 51,125. Is Christianity as effete as some people say? Then what would these same people say to the results of an examination of natives in Tabor College, in the Polynesian Islands?

The work accomplished by the first class is as follows:—Euclid to the middle of the Sixth Book, trigonometry, elements with solutions of triangles, measurement of distances with theodolite and chains, algebra to simultaneous equations,

evolution, &c. Arithmetic: fractions, vulgar and decimal, proportion, interest, mensuration of surfaces and solids.

The facility with which they have mastered the abstruse propositions of geometry warrants the belief that in that quarter the mental constitution of the Tongan mind is by no means deficient in strength. One weak point has been brought to view, for which provision has been made, and the result is already gratifying.

The choice of a mathematical course, as the instrument of developing and strengthening the mind, has been fully justified by its effect upon the students who have completed their course. Our chief efforts will now be directed to the acquisition of the English language.

In theology, steady progress has been made; a portion of the Acts of the Apostles has been the subject of special study in the first class, and Scripture doctrines according to the Connexional standard. The examination paper consisted of twenty of the questions proposed to candidates at the district meeting. They have also had instruction in the elements of astronomy and chemistry, history, geography, singing, and drilling.

The income of this society in 1871 was 149,767l.

No denomination, however small, likes to be without the honour of being a missionary denomination. We have, therefore, the *United Methodist Missions*, with their forty preachers in Australia, Jamaica, China, New Zealand, Sierra Leone, and East Africa; and an income of 7,980l. We have the *Primitive Methodist Missions*, with their missionaries covering the same districts and an income of more than 10,000l. We have also Presbyterian missions. And, although the Society of Friends has no separate missionary organisation, and seems to shrink from publicity, some of the most remarkable of modern missionaries have come from that body. No one can read, for instance, the Life of Stephen Grellet without feeling that surely the Lord was with him wheresoever he went.

One of the most unique societies, which is essentially missionary in its character, although it differs from others, is the *Christian Vernacular Society for India*, the primary object of which is to establish in the great towns of India Christian vernacular training institutions, male and female, and to supply, as far as possible, in each of the native languages of India, school books and other educational works prepared on Christian principles. This society has caused to be translated books and tracts on all subjects—religious and educational—into the various languages of India, and up to 1870 it had printed 2,406,070 publications. From the report of the present year, a copy of which has been obligingly forwarded to us, we find that since this time last year, 183,000 publications, containing 11,869,000 pages, were printed. It has special training institutions and schools; and it has trained 175 missionaries, has 9,500 children under religious instruction, and employs thirty-five colporteurs. Its income for the past year has been 8,280l. The highest testimony is borne to the peculiar value of the work of this society.

With regard to all these and similar institutions—for we do not pretend to give a complete summary—the observations at the close of the last report of the London Missionary Society apply, every year, with increasing force—

The great heathen world opens more widely, and becomes more accessible to Christian effort every year. That world still needs our help. The Gospel of Christ is still the one vital force which converts men's minds, which wakens new convictions, revives lost hopes, brings them out of the slough of heathen vices, and makes them new creatures in Christ Jesus. No substitute has yet been found for it among the varied systems which science or philosophy has invented and offered for their improvement. It still remains the one efficient cure for all moral evil, the one source and spring of new life in a corrupt and dying world.

II.—MISSIONS TO ROMAN CATHOLICS.

Besides these, however, there are missions that are not to the heathen, but are intended to establish Protestant Evangelical religion amongst Roman Catholics. The most influential of this kind is the *Society for Irish Church Missions*, the operations of which have certainly been attended with no little success, and in the present ecclesiastical condition of Ireland, promise to be more successful than they have hitherto been. This society has missions throughout the country, but its greatest field of operations is in the West. It employs preachers, organises house-to-house visitation, sustains schools, and distributes Bibles, tracts, &c. It now sustains 47 Sunday-schools, 74 week-day schools, and employs 411 mission agents. Of its general success this is said:—

This, as regards the number who have been savingly brought to the Saviour, we cannot presume to measure. The day will declare it. But indications of the wide spread benefit conferred by the missions are to be seen in the many congregations gathered out from Rome, who are now worshipping in churches and school houses built for their accommodation; in the decrease of Roman Catholics and the increase of Church members in the mission districts, as shown by the last religious census; in the loyal spirit and civil order which have reigned in those districts in which the missions have been firmly established; in the several thousands who, by receiving the rite of confirmation, have openly proclaimed their renunciation of Roman error; in the large numbers who, having become converts, have emigrated, or after emigration have embraced the Protestant faith.

We notice a remarkable statement in an official report from Dublin as to the effect of disestablishment on Protestantism in Ireland,—

Great hopes were also cherished by the Roman Catholic party in this country, that on the passing of the Irish Church Bill Protestantism must collapse. But now, instead of this, they find the foundation of the Church of Ireland strongly laid, and her walls rising bravely from day to day. They see her rising, moreover, on a freer, grander basis, and assuming a title they admire and envy. They find, in short, that instead of passing off the scene, as they had hoped, a brilliant career seems opening before her, and admiration is mingled with dread in many a mind, that the sword of her mouth will be turned against them. Some of themselves also say that the clergy of the revived Church will be paid even better than before: which, from their point of view, is synonymous with saying, she will be yet more vigorous than ever!

Up to 1871 this society had received 553,255l. in the twenty-two years of its existence. Last year its income was 26,402l.

The *Irish Evangelical Society* of the Congregationalists and the *Baptist Irish Society*, work in a similar manner and for similar objects. Of the former we learn,—

Throughout the four provinces of Ireland the society's operations are maintained. Upwards of thirty agents are employed, occupying twenty-six central

stations, and nearly one hundred out-stations—irrespective of the places in which Christ's work is conducted by the itinerant labours of the general evangelists. Large numbers of children are also regularly instructed in Sunday-schools and day-schools; whilst thousands of tracts are distributed in every direction, and the sick, the poor, and the spiritually anxious are extensively visited. The income of this society is 4,502l.

Alongside of this we may place the *Evangelical Continental Society*, which is intended to assist and encourage Evangelical Societies on the continent in their endeavours to propagate the Gospel. This institution is of an unsectarian character. Dr. D'Aubigné, Adolphe Monod, Dr. Pressensé, have spoken well of its work. We find it in France, in Italy, in Spain, in Belgium, in Bohemia and elsewhere, where it sustains or aids to sustain agents. There is a Church Society with a similar purpose, and the Wesleyans and Presbyterians have their representatives in the largest continental cities. But for what has been done in this direction Protestantism in some continental countries could hardly have sustained itself. Now that a wide door is opened, and that even in Rome the Gospel is preached, the value of the seed that has been sown in darkness but in faith is beginning to be seen and recognised. Last year the income of this society was 4,342l.

The *Foreign Aid Society* is of a similar character, having for its object the evangelisation of the continent, by assisting the evangelical societies. Its income last year was more than 2,000l.

III.—MISSIONS TO JEWS.

Upon missions to Jews some contempt has been thrown, and results have been very constantly asked for; but if any one will read the ninety-five closely-printed pages of the report of the *London Society for Propagating the Gospel among the Jews* he will see that some work, at any rate, is being done, and some results obtained. We find this society in all the principal cities of Europe, Asia, and Africa, where Jews most abound. It evangelises, gives temporal relief when needed, circulates publications, sustains on the whole more than a hundred stations, and it expended 35,643l. last year. It is exclusively Church of England; but the *British Society* is unsectarian. It too, employs agents, and circulates printed publications.

IV.—HOME MISSIONS.

At the head of the Home Mission work stands the *London City Mission*, which, familiar although it is to us, was not dreamt of by our great-grandfathers, for it was established only in 1835. No pen is now needed to describe its work; no society is now better known or more highly appreciated. It is to be found wherever spiritual, moral, and physical disease are to be found—in the wretched rooms and cellars of the most depraved, in the haunts of crime, in public-houses, in hospitals when the most infectious diseases are rife. It is at work amongst people who have heard nothing of religion, and is to be found equally active amongst Roman Catholics, Jews, and destitute foreigners. Its statistics are something marvellous. Last year it had 385 missionaries, who had paid 2,132,007 visits. No fewer than three millions of tracts had been distributed, and 41,458 meetings held. To its work could be traced the reclamation of 909 drunkards. 315 couples living in adultery had been induced to marry, and 793 fallen females had been rescued. Its income in 1835 was only 2,714l.; last year it was 37,651l.

The *East London Mission and Relief Society* has a peculiar work. It is evangelistic, and it assists the distressed; and the distress of East London needs assistance. Judging especially from the reports of the superintendents of sewing classes, we should say it is of singular benefit, and might well be imitated in other districts. Its income is 6,324l.

The *London Diocesan Home Mission* does similar work in connection exclusively with the Established Church, sustaining missionaries, holding open-air services, &c., in all the poorest parishes of the metropolis. The number of its missionary clergymen is twenty-nine, and its income 7,019l.

Then we have the *Open-Air Mission*, established mainly for street preaching and street services, accompanied by tract distribution. Last year its agents, besides their ordinary work, visited seventy-seven races, forty-eight fairs, and thirty-four other special gatherings, and distributed 777,041 publications. The committee are, we believe, extremely careful in choosing their agents; and not every street preacher, who in his zeal often does as much harm as good, is connected with it. Its income is only 772l.

A newer movement than this is that in support of special religious services in theatres, halls, and mission-rooms, established twelve years since. No work has been more singularly successful. We read—

During the past series the committee are able to report that 231 services have been held, attended by about 158,000 persons—making in all, from the commencement of this effort, 1,885 services, attended by 2,386,100 persons. Through the liberality of the committee of the Religious Tract Society, in making them most liberal grants of tracts, and also in allowing them to purchase at subscribers' prices, the committee have likewise been enabled to distribute, in all, 1,963,000 handbills, containing, with a notice of the services, a brief statement of some leading Christian truth.

The character of the theatre services was recently described in this journal. The total income is 1,929l.

We class with this the Home Missionary Society of the Congregationalists, whose work is so well known in the more destitute of rural parishes. This society is one of the oldest of its kind, for its last was its fifty-second report. It sustains 164 pastors and grantees, and 100 lay evangelists—the latter agency being of quite recent origin. By this means, says the report—

The Gospel has been preached and Christian work done in 1,030 villages and

hamlets in the rural districts of England and Wales. The agents have occupied 141 mission stations, with 773 chapels and mission rooms, and have had an average attendance of 47,395 hearers. This agency was ably supported by 286 voluntary lay preachers, and 2,332 Sunday-school teachers and Christian visitors, who conducted house-to-house visitation, and taught upwards of 19,000 children in the village Sunday-schools.

Among the immediate and direct results have been an addition of more than a thousand members to the fellowship of our mission churches, the awakening of many who are known to be "anxious inquirers," and the enjoyment of a higher spiritual life amongst the membership.

The influences at work against the agents of this institution are not only the ordinary influences; but, as may be gathered from a recent Supplement to this journal, the preaching of the cross of Christ is often opposed by men holding that cross in their hands. This society's income is 6,860*l*.

The *Baptist Home Mission* is of the same character. It is worked in connection with the Irish Mission of the same body. Its stations, according to the last report, are rapidly increasing. It had in 1871 sixty agents, and it was said that the English mission-field never bore a more encouraging aspect.

Belonging to this class, we next notice three great Church Institutions—the *Bishop of London's Fund*, the *Church Pastoral Aid Society*, and the *Society for Promoting the Employment of Additional Curates*. The first of these is for the extension of the Church in the metropolis, and it has received for this purpose the sum of 398,900*l*., of which more than 38,000*l*. came to hand last year. It sustains ministers and missionaries, opens mission-rooms, builds churches, employs Scripture-readers and mission-women. It is certainly worked with great vigour and sagacity.

The *Church Pastoral Aid Society* was established only in 1836. It conveys its purpose in its title, but its principle is wider, as will be seen from the following quotation:—

Principles.—That in a Christian land a Church established should adequately provide for the spiritual instruction of all the people; and that it is part of the duty of a Christian Legislature to furnish the Church with means to this end; but that if the Legislature should fail of this duty, then, rather than souls should perish, Christians must join together to supply the deficiency, and make the Church as effective as it is in their power to do.

We take the remarkable statistics of this society from its last report:—

The society now affords aid to 600 incumbents in charge of an aggregate population, which gives about 7,370 souls to each. The average income of these incumbents is 280*l*. per annum, and 192 of them are without parsonage-houses.

The existing grants may be thus classed:—

Additional curates for populous parishes	518
Chaplains for mariners	6
Incumbents, or ministers, whose incomes are furnished, either in whole, or in part, by the society	12
Lay-Assistants	206

536 Clergymen—206 Lay Agents Total 742

Through the operations of the society, 720 additional public services on the Lord's-day are now maintained, besides 525 week-day services, 838 schoolroom and cottage lectures, and 854 Bible-classes. The society's grants have led to the erection, opening, or keeping open of 300 churches and chapels; and in districts at present receiving the society's aid, 289 rooms are licensed for Divine service. The population benefited amounts to nearly four millions and a half.

This society has received 1,207,931*l*., and its income last year was 45,097*l*.

The *Society for Promoting the Employment of Additional Curates* is of almost equal magnitude to this. Since its foundation it has paid in stipends 599,330*l*., and now its income is 32,006*l*., to which an almost equal sum is added by local additions to meet its grants. Last year it made 536 grants.

Then there is the *Church of England Scripture Readers' Association* for the dioceses of Canterbury, London, Winchester, and Rochester. Gustave Doré has illustrated its peculiar work in the hospitals.

It would be almost impossible to recapitulate with accuracy all the agencies that are employed in this manner. The Wesleyans have a special Home Mission; so have the Methodist New Connexion, the United Methodists, the Primitive Methodists, Bible Christians, the Calvinistic Methodists, for none like to be especially unrepresented in this work. But these do not cover anything like the whole extent of this form of Christian enterprise. Many congregations have missionaries of their own, who work in the neighbourhood of their respective places of worship. The missions of Surrey Chapel, of Bloomsbury Chapel, of Union Chapel, Islington, and Hare-court Chapel, are illustrations of this work, and it is a question whether such missions, locally governed and controlled, are not more successful than others. Then, consider the number of preachers sent out every Sunday by various churches throughout the country, of whom no estimate could possibly be given! This great self-extending power is perhaps the best criterion of the character of a church.

V.—SPECIAL HOME MISSIONS.

We are not yet, however, at the end of this work. There exist several forms of special missions for sailors and soldiers. The oldest of these is the *British and Foreign Sailors Society*, an undenominational institution which has been of exceedingly great use. This society, besides its missionary stations at home and abroad, employs missionaries of different nations to go amongst the seamen, has a navigation school, two institutes, with reading and coffee-rooms, savings-bank, lecture-hall, &c. Its income is upwards of 4,000*l*.

Then we have for missions to seamen, a *Church Society*—for, unhappily, whatever may be its object, the establishment of an undenominational society is sure to be followed by the establishment of a Church ditto; Churchmen finding it impossible, at least to a great extent, to work with members of other denominations. The missions to seamen date from 1836. They are carried on at all the large seaport towns, including London, Bristol, Liverpool, Newcastle, Southampton, Sunderland, &c., where the agents visit ships, hold meetings, and distribute

publications. They are also to be found amongst fishermen and boatmen along the coast. The receipts of the society last year were about 8,200*l*.

The *Army Scripture Readers Society* is undenominational, but the committee is chosen "with due reference to the statement that at least three-fourths of the soldiers belong to the United Church of England and Ireland and the Established Church of Scotland." Dissenters, therefore, are not given to enlist. As to the work that is done—

In communicating with the troops the reader is to recollect that the army is composed of men of different religious persuasions. He must therefore (remembering that the sole object of the society is to spread the saving knowledge of Christ among our soldiers), avoid the discussion of denominational differences, as well as every attempt at proselytising, and confine himself to reading God's Holy Word; endeavouring to fix upon the attention of the men the great doctrine of salvation through Christ; and the necessity of living soberly, righteously, and godly in this present world. The readers, however, will be permitted to give their help in minor offices (of a strictly religious character) to the chaplains and acting-chaplains serving with the troops, with the clear understanding that these offices shall in no way interfere with their first and paramount duty, and the catholic character of the society.

The work of this institution, which is perhaps less known than it should be, is very widely extended. It has its readers with most of the military, not only in England but throughout the British Empire. Wherever troops are stationed there the Scripture reader is to be found, and he is as well-known at Cawnpore and Lucknow as at Windsor and Chatham. The receipts of this society are about 8,800*l*. Under the title of the *British Flag* it publishes a monthly journal, the contents of which are extremely good.

The *Royal Naval Scripture Readers Society* is established for the benefit of sailors and marines. There is no doubt of the necessity of such work as it is performing or of its usefulness, but its operations are not very extensive. Its income is about 1,400*l*.

VI.—MISSIONS TO THE FALLEN.

The mission of Christ was a mission to the fallen, and, in a certain sense, all Christian organisations, of whatever kind, have the simple object of reclaiming the lost. The City Mission has always sought out the most degraded, but still a work remained to be done—how much work does not remain to be done in this world! No generation does half that belongs to it, and until moral obligations are felt more strongly than they are now, the world must go on increasing in sin as much as it increases in holiness.

Let us put at the head of the movement for the relief of the fallen the *Discharged Prisoners Aid Society* and the *Discharged Prisoners Relief Committee*. It is remarkable that although Mrs. Fry began her work of restoration so many years ago, the first of these societies should have been established only ten years since. This deals mainly, if not exclusively, with the convicts, to whom it has rendered incalculable service. It finds lodgings for them, obtains employment; sets them, in fact, upon an honest course of life. Accompanying this society, although we do not see why one society should not do the work of both, is that of the Relief Committee, which deals with prisoners who have undergone only short terms of punishment at the Middlesex House of Correction, at Coldbath-fields, and Maidstone Gaol. There are grants from prisons for the same purpose, but they are extremely insufficient for effectual assistance. As is stated, and as can well be believed, "further assistance must be given from other sources, unless the time and money already employed is to be rendered useless." Very forcible, also, is what is added, viz., that "unless discharged criminals are enabled to support themselves by honest industry, they will assuredly make society support them, either as thieves or prisoners; and while doing so they will cripple as well as injure the movement." The course of proceeding in this society is too little known. It is thus described:—

The agent, Mr. Hayward (formerly of the London police force), is placed in communication with the prison authorities. They give him, as far as they know, every information regarding the circumstances, habits, capabilities, and disposition of each prisoner desiring to avail himself of the committee's assistance. He ascertains from the prisoners themselves in what employment they are most likely to succeed; he verifies by inquiry their stories; and, if the case appears a fitting one, the visiting justices make such grant as they see fit, within the limits of the 2*l*. already mentioned. On the discharge of the prisoners from the gaol, the agent takes charge of them. He makes inquiry among persons whom he thinks likely to give them work; he purchases articles, such as tools, clothing, &c., required for their future calling; he provides for their maintenance and lodging until they commence supporting themselves; and, finally, he furnishes continually to the committee detailed reports of all his proceedings. When a discharged prisoner has parents or near relations likely to receive him, the agent communicates with them. Frequently he persuades a former employer to receive the man again into his employment. When a discharged prisoner is suited for a seafaring life, the agent obtains a berth for him on board a ship, and fits him out. A very large number, amounting to nearly one-third of the whole number assisted by the committee, have been sent to sea in this manner. Ordinary labouring work has been found for some, and others have been assisted in returning to their several trades or occupations. The last winter has been characterised by an almost unprecedented scarcity of employment among the poor. The difficulty experienced by the committee in obtaining work for the discharged prisoners under care has never been so great. It has, however, happily been surmounted, though at a considerable expense. Under these circumstances the committee feel it to be a matter for increased congratulation that they are enabled for the sixth time to repeat the statement that "it has never yet been found necessary to turn a man adrift because no work could be found for him."

Many cases of reformation, that is to say, permanent reformation, are given; for on tracing the subsequent history of many men, their continued steady conduct has been abundantly proved. On the whole, out of 2,131 men who have been sent to the Committee from Coldbath Fields alone during the six years of the committee's existence, only 143 have, so far as is known, after careful inquiry, returned to crime. The total income of the society is 953*l*., of which only 116*l*. is received in subscriptions and donations.

The *Howard Association* was instituted in 1866 (under the patronage of the late Lord Brougham) for the promotion of the best methods of

penal treatment and crime prevention. It advocates, and diffuses information on, reformatory and remunerative prison labour, such as may tend to train prisoners to earn an honest living *after their discharge*; the discouragement of repeated short sentences on old offenders; the abolition of the capital penalty, and the substitution of a more certain and efficient punishment; the increase of preventive efforts especially in reference to the suppression of mendicity, prostitution, vagrancy, &c. It also urges the extension of religious and general instruction in prisons, and the diminution of corrupting association, especially as it still prevails in the gang-labour of most of the English convict establishments.

This association, although very limited as to the extent of its funds, its income being under 500*l.* per annum, exerts a wide and considerable influence, especially by means of its actively sustained use of the public press and through its Parliamentary friends and other influential members.

The *Rescue Society* deals with young women and children, and its work may perhaps be more easily imagined than described. Yet it is of importance to describe it, for it represents, with others, the last and perhaps culminating stage of Christian effort, viz., work amongst the worst of the fallen. This society has twelve "Homes" for the reception of girls and young women, to which it admits both the fallen and the unfallen, keeping the two classes, of course, in separate homes. These places are simply private residences, conducted on the family principle, and there is nothing to distinguish any of the houses from others, nor is there any uniformity of dress, "nor are the inmates confined by bolts or bars." Of course, the homes are conducted on religious principles, for nothing but religious principle would induce any persons to throw themselves into this work. Well, what has been done by this one society? We are told that they have gathered in one year six hundred and fifty-five wanderers and outcasts from the streets and elsewhere, about one half of whom the committee have felt justified in replacing in their original positions in society. In all the fourteen years of its existence, the number cared for has been upwards of seven thousand. We are told that—

An increasing number have found their way to the society's homes through the agency of private Christian people—a feature which must ever be an interesting one, as indicating the personal sympathies felt towards these outcasts by large numbers of persons in various classes in society. As distinguished from the less useful plan prevailing years ago, of delegating the work of rescue to clergymen, missionaries, and Scripture-readers, it will be found, on comparing the statistics of the present year with those of fifteen years ago, that between three and four hundred applicants were brought this year to the society's homes by private individuals, district visitors, &c., including those brought in by the society's missionary agencies.

These are the detailed statistics of the past year, with their results so far as the society is concerned,—

Fallen.	Unfallen.	Total.
180	58	238 placed in situations.
49	10	59 restored to their friends.
20	2	22 placed in other institutions.
42	—	42 placed in hospitals or unions.
69	7	76 left of their own accord, for the most part to seek employment.
6	—	6 dismissed.
2	—	2 emigrated.
1	2	3 died.
1	—	— arrested on a criminal charge.
3	—	3 married.
167	46	213 remaining.
540	125	665

We need not go through in detail the elaborate report of the committee upon the vice with which it deals, but it should be satisfactory to state their impression that the number of fallen women is decreasing. This society's income is 8,055*l.*, out of which it is pleasant to see that parents and relatives have given 94*l.*, and former inmates no less than 192*l.*

The *Female Mission to the Fallen* was originated in 1858, to employ female missionaries who should go out into the streets, distribute tracts, and seek to lead the fallen to a better life; who should visit hospitals and workhouses "and other places where these women are found, and then speak to them of the Saviour," and who should endeavour to find situations, or place in homes, or restore to their friends those who might appear to be desirous to "forsake their life of sin." Ten agents are employed by this society, who appear to have had especial success in the workhouses. From Lambeth Union thirty-six girls have been assisted. The summary of the year's work shows 599 cases dealt with, of whom the large majority, after satisfactory tests, have been placed in the way of doing well. The income of this society is 1,892*l.*

Related to this is the *Midnight Meeting Movement* for the recovery of fallen women, which was commenced some eleven years ago. This movement has attracted a great deal of public attention. It is unnecessary to dwell upon its details, but we may quote the following from the last report:—

The Midnight Meeting Movement has been conducted with a view to stem in some manner the great stream of immorality, and it has opened up a way to reach the actual participants in this form of sin and error. Its unpaid staff of workers, about seventy in number, have gone out into the streets and highways, and carried invitations to these poor outcasts to "come in" and hear the Gospel of Christ—that great spiritual and moral lever which is destined to raise even the most despised and debased of human kind to the condition of peace and security. The accounts which follow show the number and occasion of these midnight meetings, and contain further particulars of interest:—

During the financial year twenty-three large and three small midnight meetings have been held, attended by 1,165 young women—

108 of whom were sent to Homes at once,
31 afterwards, and about
30 by application made to the office,
making a total of—

169

The total income of the society in 1870-71 was 1,389*l.*

The *Reformatory and Refuge Union* provides for the destitute and neglected of all kinds, having a more general scope than the societies previously mentioned. It has houses for penitent women, refuges for adults, houses of refuge, houses for infants, and assists discharged prisoners. It gives grants in aid, also, where needed, and has assisted with special grants, in this manner, by sums varying from 10*l.* to 460*l.*, and amounting altogether to 1,900*l.* Of the special work of the Union in regard to fallen women, the following statement is given:—

Placed 2275 in homes. Sent 265 to hospitals.
Provided 1,356 with situations. Assisted 31 to marry.
Restored 311 to their friends. Dealt with 151 in other ways.

In regard to destitute children, the "Boy's Beadle" connected with the society furnishes particulars of 1,000 whom he has taken in hand. Of these, 392 were placed in voluntary homes, 100 were sent to certified industrial schools, 26 to reformatories, 29 to sea, 18 to the new school board officers, 69 to their parents, while 57 either refused help or absconded, and 211 were "found to be undeserving of any assistance." But, we ask, is desert to be, in these efforts, the criterion of assistance? Still, no doubt many are assisted who are not wholly deserving. In the Boys' Refuge at Whitechapel, the Boys' Homes at Barnet, Regent's-park-road, Castle-street, Kensington, at the Cripples' Home for Girls, amongst the Door-step Brigade Society, in the Girls' Industrial Home, and the Home for Working Boys in London, in the refuge for deserted mothers and their infants, in the training ships and elsewhere, the warm sun of the society's charity must sometimes shine upon the unjust as well as upon the just. Its cash account shows an income of 7,629*l.*

VII.—PUBLICATION SOCIETIES.

Some of the publication societies are conducted, as the reader is aware, upon a gigantic scale. More especially is this the case with the *Bible Society*, whose operations are so extensive, that a report of nearly five hundred pages scarcely enters into more than general details. Is it possible to give an adequate account of this great and beneficent institution in the small space which is at our command? Happily the society has outlived its origin, and from being opposed by the heads of the Church, is now ardently supported by them. Indeed, it may, we believe, be truthfully stated that Church men are its principal supporters. The comprehensive review of its work for one year which is before us, deals first with France, and an acknowledgment is made of the facilities given for the circulation of the Bible under the late Imperial régime. In that country alone, during twelve months, 472,353 copies of the Scripture in whole or in part were circulated. We give this as a single illustrative incident of the magnitude of the society's work. We trace it onwards, however, through Belgium, Germany, Switzerland, Austria, Norway, Denmark, Iceland, Sweden, Russia, Spain, Portugal, Italy, Malta, then throughout Asia, Africa, and the colonies. Spain and Italy are at present perhaps the most interesting points of work; and, no doubt, the next report of the committee will abound with vitally interesting details concerning these two countries. Of Spain it was remarked last year:—

All over Spain the ramifications of a Bible agency are perceptible. The colporteurs of one society or another pursue their steady march through the land. From the Asturias and Galicia to the Bay of Gibraltar—from Badajoz, on the frontiers of Portugal, to Valencia on the Mediterranean—in town and hamlet, in the vast plains of La Mancha and in the bleak Guadarama, and among the snowy ranges of Granada, the messengers of the Book have plied their holy calling with a purpose and a zeal which nothing but the grace of God could sustain. It is the determination of your committee to develop your operations with all the means at their disposal, but this branch of your work will form a serious item in the annual expenditure, and being no longer met by special subscriptions, must be incorporated with the ordinary and regular disbursements. No subscriber will think that money spent on Spain is illegitimately applied. It has a strong and irresistible claim to generous help, and the last gift that should be withheld is the gift of the Holy Scriptures. When lately the youthful queen of Amadeo made her public entry into Madrid amidst exuberant rejoicing, there was an inscription in conspicuous characters emblazoned in front of one of the Government offices, to which many eyes were turned. That inscription was composed of two words which denote a new sentiment to Spanish minds: "Religious liberty"—that is, liberty to worship God unmolested, as conscience shall dictate, and, as a necessary sequence, freedom for that Book which alone teaches with supreme authority how God is to be worshipped.

Let us now turn to Italy, which has also only recently been opened up for the free distribution of the Word of God—

When the triple crown was first placed upon the brow of Pius the Ninth, there was no part of Italy into which the Bible could be introduced, except by stealth and subterfuge, and Bible-reading was a crime for whose enormity only bitter and long imprisonment could atone. Now, happily, the ban of proscription is lifted from God's Holy Book, and it may freely circulate throughout the length and breadth of the land.

Still, we are told, the demand was not extreme, but its want is fairly accounted for by the history of the country. Now, however, that a Bible depot is opened in the principal street in Rome itself, we may expect to see different results.

Most people may suppose that the work of translation of the Scriptures into other languages is already accomplished, but, great as is the number of languages into which the Bible Society has caused them to be printed, several new translations are issued every year, and in tongues of which most English readers have never heard. There is, for instance, the Aneityumese, the Efate, the Khassi, the Lepcha, &c.—what are they? Yet, an Osmanli translation also is being proceeded with, while, as we all know, Dr. Moffat is superintending the printing of an edition in the Bechuana. The receipts of the society show 64,876*l.* applicable to general purposes, that is to say this is the product of free contributions, while the sale of Scriptures produced 63,671*l.*

Next to the Bible Society the *Society for Promoting Christian Knowledge* is the most extensive in Biblical work. It is an exclusively Church Society, and, historically, was established to circulate the Bible

with the Prayer-book—the point of difference in opinion when the Bible Society was established. But the Christian Knowledge Society, or the “S. P. C. K.” as it is popularly termed, is of older origin than any other publication society, dating as far back as the reign of William III. It began in 1698 with five members, of whom four were laymen, and it now numbers upwards of 10,000 members. It supplies Bibles and Prayer-books, in English, often gratuitously, or far below cost price. It issues books and tracts with “a sound Church tone,” and all sorts of useful literature, consisting of popular scientific works, histories, biographies, tales, tracts, educational works, &c., for every purpose—for general reading, for schools, for working men's clubs, for hospitals, workhouses, gaols, for soldiers and sailors, and for popular distribution. It also produces “trustworthy” translations of the Bible and of the Book of Common Prayer in foreign languages, and aids the efforts of Church missionaries with native grammars and dictionaries. There is not, it is said, a colonial or foreign diocese, in connection with the Church of England, which is not indebted, more or less largely, to the Society for Promoting Christian Knowledge.

The general extent of the society's operations may be estimated from the fact that in the year 1870-71 the issue of its publications was—

Bibles	178,828
New Testaments	77,690
Common Prayers	400,698
Other bound books	4,973,058
Tracts, &c.	3,293,928
Total	6,929,202

The scope of the society is even larger than we have described. Only last year it agreed to provide special literature to counteract infidel teaching, and the sum of 1,000*l.* was voted for the remuneration of writers alone who should supply the class of literature referred to. It also voted 10,000*l.* in the educational crisis, for building and enlarging Church schools; and placed a sum of 3,000*l.* at the disposal of the committee to aid in the diocesan inspection of schools in religious subjects. Equally liberal sums are voted in aid of education in various parts of the British Empire, and for the endowment of bishops and clergy. Thus, when the Jamaica Church was disestablished, 5,000*l.* was voted as an endowment fund for the future bishops and clergy of the island. Other bishoprics and clergies are helped in a similar manner, as well as grants made towards churches and schools in the various English and colonial dioceses. The catalogue of its various publications, including several translations of the Bible and Prayer-book, extends over nearly 150 pages. Its trust receipts are 1,417*l.*; its bookselling receipts, 82,617*l.*; and its general receipts, in the way of subscriptions, &c., 30,448*l.*

We take another *Bible Translation Society* next—the society with that title—established to give a faithful translation of the Bible according to the doctrine of the Baptist denomination. This society has met with success, and in the East Indies its version of the Scriptures is frequently the only one in use. We need not recall the controversy which led to its establishment; it is sufficient to say that its work has stood. The receipts of the society last year were 2,673*l.*, but we have no detailed account of the extent of its operations.

There is also a *Trinitarian Bible Society*, which will not admit Socinians to membership, but its operations are not very extensive.

The remarkable report of the *Tract Society* ranks in bulk with that of the Bible and the Christian Knowledge Societies, the work of both of which, to some extent, is discharged by it. Although no description of this society may be needed, it may be well to recall some facts connected with it. It was established as long ago as 1799. Its committee consists of five ministers and eight laymen; it has corresponding committees in various parts of the country. We take the following succinct statement of its operations from a recent address of the committee:—

The society was formed to promote the circulation of religious books and treatises in foreign countries, as well as throughout the British dominions; and is conducted by a committee, composed of an equal portion of members of the Established Church and of Protestant Dissenters, annually elected at a public meeting of the institution, in the month of May. At the commencement of the society, in 1799, the sphere of its labours was much circumscribed by the smallness of its funds, and the unsettled and warlike state of most of the nations of the earth; but, through the general intercourse with foreign countries, from the long continuance of peace, and the increased support which the public has given to the society, its operations have been extended to almost every part of the world. Assisted by the disinterested labours of many esteemed friends, and the devoted missionaries of different Christian denominations, the society has printed important books and tracts in about one hundred and nineteen languages and dialects; its annual circulation from the depository in London, and from various foreign societies, is over forty-nine millions; and its total distribution to March, 1871, has been nearly one thousand three hundred and eighty-four millions of copies of its publications.

The purpose of this society, as we need scarcely say, is distinctly Christian, and its work of all kinds wholly unsectarian. Its publications—but do we not all know them, and are they not in all our homes? Are they not some of the pleasantest remembrances of our childhood? Was there, to many of us, any magazine ever equal to the *Child's Companion*? Is there now anything of its kind superior to the productions of the author of “*Jessica's First Prayer*”? The variety and the general superiority of the works of this great institution, prove how ably it is managed, and how competent, especially, is its editorship.

The publications of this society have a circulation which few could imagine. The total issues last year were 40,727,471, of which we find amongst tracts, that “*The Alarm*” circulated 200,000 copies; “*The Treble Chain*,” 195,000; “*Poor Peter*,” 187,000; and some thirty other tracts, in numbers varying from 136,000 to 206,000. The society makes very extensive grants to individuals and to libraries, and last year circulated through its agents some hundreds of thousands of its publications throughout the continent. Its total income in 1871 was 119,790*l.*, of which the greater portion—102,927*l.*—came from receipts for sales and payments on account of grants. The annual subscriptions were 4,277*l.*; donations, 4,301*l.*; and so on. The society, therefore, is nearly self-paying, and, no doubt, could be made altogether so.

The *Book Society* “for Promoting Religious Knowledge among the Poor,” established as long ago as 1750, is by no means of so extensive a character; but it has its work to do, and does it. Its special object is “the gratuitous distribution and sale of Bibles, Testaments, and books of established excellence, as well as the publication of original and standard works adapted to promote religious and moral instruction”; but no book of a controversial character is to be dis-

tributed. The society, although it is more than a hundred and twenty years old, congratulates itself upon its “growing strength,” and what is better, its gradually increasing usefulness. We have heard of the penny edition of the “*Pilgrim's Progress*,” but a greater feat is the twopenny edition of Foxe's “*Book of Martyrs*,” published by the Book Society. Some of its other publications have been and are extremely popular. Its total receipts are 7,918*l.*, of which nearly the whole came from the sale of books, the annual subscriptions amounting to only 177*l.* 5*s.*, and the donations to 5*l.* 16*s.*

We just notice the *English Monthly Tract Society*, with its popular tract of “*Not happy? Why not?*” the *Weekly Tract Society*, which often issues very thoughtful publications, although they are specially intended for the labouring classes; and the *Baptist Tract Society*, whose operations are wider than its reputation; and pass on to the *Pure Literature Society*, which, by-the-by, does not publish, but only circulates the matter issued by other publishers. Its special object is to promote the circulation of “pure and healthy literature,” and it does this by the issue of a catalogue of publications of all kinds which it can recommend, by grants to libraries at half-price, and by acting as an agency in London for the selection and distribution of suitable periodicals and other works. It has also rendered considerable help to the Society for the “*Suppression of Vice*”—which, by-the-by, should properly have been placed amongst the helps given to the fallen, for it assuredly gives that help. To parochial libraries, to missionaries, to lending-libraries, to Sunday-schools, to working men's libraries, to prisons, to colliers, to hospitals, to navvies, and all sorts of institutions, this society granted between 1857 and 1870 libraries at half-price valued at 24,462*l.*

The *Sunday School Union* is also a publication society, although this, as we all know, was not its primary object. That object is to afford mutual stimulus to Sunday-school teachers, and to promote the establishment of schools. Its last, but now probably its most conspicuous object, is to supply books and stationery suited for Sunday-schools at reduced prices. Its singular usefulness more than justifies its existence. One of its best forms of labour, probably, is the visitation to local schools and country unions; its training-class is also doing great service; the grants of libraries for schools and teachers are most valuable. Last year the returns of the metropolitan auxiliaries and country unions exhibited 3,738 schools in affiliation, with 89,760 teachers and 767,692 scholars. The benevolent account shows receipts, 2,492*l.*, which was insufficient for the purpose. On the other hand the trade account showed receipts of 33,442*l.*, and a profit of 2,283*l.*

VIII.—EDUCATIONAL SOCIETIES.

We do not propose to give a detailed statement of the affairs of all the educational societies, which would make too considerable demands upon space that already warns us of its finite proportions. We will take one or two leading lines of benevolent action.

First and most honourable amongst these institutions stands the *British and Foreign School Society*. If Lancaster knows, as probably he does, of the great work which he set in motion when he established his first day-school, he will rejoice above many philanthropists of greater name. He could now see schools after his models all over the country, and a training institution which, in spite of competition, is almost without a rival. As we all know, the British and Foreign School Society is unsectarian. It allows the Bible to be read in its schools, but no denominational teaching. Upon the struggle through which it once passed—and passed, no doubt, successfully—after accepting Government money in aid of its teaching, we do not intend to comment. As yet only a few battles have been fought on this and the related questions, and the campaign is by no means at an end. The most conspicuous feature in the management of this society is its training-school. Last year, two hundred candidates sought admission, and the demand for teachers is now so extraordinary, that it can only be met with the greatest difficulty. Altogether, when the last report was published, there were 222 students in training: 106 in the Borough-road and 116 at Stockwell. In the reports of the Privy Council inspectors, the highest testimony is given to the efficiency of the training institutions. The teachers sent out are to be found in all parts of the world, and, indeed, the society is always ready to send them whenever application is made. The grants of its school literature are also of great service. We find that the total income last year was 17,567*l.*, of which about one-third came from the grants of the Committee of Privy Council.

We can hardly pass by the National School Society and the Wesleyan Training Institution. The first, as history tells us, was established to put down the British and Foreign, but success did not attend that endeavour. It is exclusively Church, and its action had considerable influence at one time in preventing the adoption of the conscience clause. The whole of the bishops are on its committee, and its endeavour is almost confined to supporting and extending the claims of the Church in the matter of public education. It assists schools by money and publication grants, all over the country, and indeed, it would have been impossible for many schools to have been established without its active aid.

The *Wesleyan Training Institution* is a copy of the British and Foreign, with the addition of Wesleyanism. It is ably and successfully managed. The last remark will also apply with great force to *Homerton College*, connected with the Congregational Board of Education. Here again one is partly tempted to go into the old controversy, but it would lead to no practical results. However, the Congregational Board has now submitted to the Government scheme, and accepted the Government money, and that for “distinctively dogmatic” teaching. The teaching, however, is unquestionably good, and the management of the institution very admirable. The income has largely benefited from the Government grant, from which the chief support is at present derived. How strange this seems!

We ought also to notice the *Home and Colonial School Society*, “for Training Teachers and for the Improvement and Extension of Education on Christian principles.” It is often a question why there should be so many distinct societies for generically the same objects, and one might ask why the other Church society could not do the work of the Home and Colonial? The fact, however, is, that people will, for various reasons, give to one society while they will not give to another, and therefore more work is done by two than by one, although, of course, some money is wasted. The objects of the

Home and Colonial Society are the training of teachers and the improvement and extension of education on Christian principles, as such principles are set forth and embodied in "the doctrinal articles of the Church of England." Our judgment is that it does this work well. Its training schools are models of efficiency, and its homes for governesses of incalculable service. The society, in one form or another, receives a little more than 10,000*l.* a year, of which very little is given by the public, so that it is to a very small extent responsible to the public for the management.

As an illustration of another kind of educational work—but these illustrations might be indefinitely multiplied—let us take the *Congregational School*, Lewisham, for the Education of the Sons of Ministers. We gather from the most recent statement that has been forwarded to us that the institution has now seventy-seven boys in the house, of whom eighteen pay 20*l.* a year, the remainder being taught and boarded gratuitously. The premises having been enlarged, can now accommodate one hundred boys, and all that is wanted is money to bring them in. The last year's general balance-sheet showed 1,693*l.* in the way of receipts, scholarship fund 363*l.*, and other funds, including building enlargement, 1,981*l.*

One more educational institution of a peculiar character—the *Protestant Educational Institute*—of which we are told as follows:—

The efforts of the institute have been triumphantly successful. Besides its important work in connection with Parliamentary opposition to Romanism, it carries on the largest and most direct and Protestant educational operations now existing in the kingdom. The bare enumeration of its classes held during the past twelve months, the subjects of instruction, and the names of the successful competitors, occupy many pages. It is now proved, beyond all doubt, that these classes are the most efficient means towards dispelling the darkness of Romish and erroneous teaching, reviving that purity of worship and doctrine which was, by the blessing of God, achieved at the Reformation, and maintaining the great principles of the British constitution, on which are based our civil and religious liberties.

This society also holds meetings and arranges for lectures, but we have not been able to find any statement of its accounts.

The *College for the Daughters of Missionaries* is quite a new institution, and its special claims have often been brought before our readers.

IX.—RAGGED SCHOOL WORK.

Ragged school work is strictly educational, but demands a section of its own. The *Ragged School Union* is the head and front of it. So familiar are we now with it that it seems impossible that it could have been established only twenty-seven years ago. The fulness and efficiency of its work can only be assessed by those who have watched it with personal observation, attended the schools, traced the scholars, and seen how God can work with the roughest material, and bring from it the finest Christian virtues. The extent of operations of the Union may be gathered from the fact that it had last year 192 schools, buildings for 237 day-schools, with an average attendance of 31,035 scholars; 188 day-schools, with an average attendance of 22,883 scholars; and 192 evening-schools, with an average attendance of 8,740 scholars. There are 3,351 voluntary teachers for these schools, and up to the time that the new Education Act passed, not a penny had been received from Government. We can recollect Lord Shaftesbury denouncing Government aid, and stating that it would ruin the schools; but we suppose that he has seen reason to alter his views. The *Ragged School Union*, of all institutions, does not stand still. Last year the following additional operations were commenced:—

8 Sunday-schools, 4 day-schools, 8 evening-schools, 6 penny banks, 9 children's churches, 6 parents' meetings, 14 Bands of Hope, 5 clothing clubs, 7 ragged churches, 7 special Bible-classes, &c., 1 messenger brigade, 4 homes, 1 wood-cutting shed, 1 lecture, 2 music classes, 1 soup supper, 1 industrial class, and 1 visiting society to spread pure literature, making a total of 86 new operations as part of the year's work.

Of children's dinners, of Ragged Churches, of Mother's Meetings, of Penny Banks, of Shoeblack Brigades (first suggested by De Foe), space would fail to tell. The finances, leaving out the separate schools, show receipts of 6,673*l.*

Then there is the *Ragged Church and Chapel Union*, for providing places of worship "for the sole and exclusive use of the destitute poor." This reads like sarcasm on modern Christianity, but there it is, and the reader must make the best of it. This union has done considerable work, and anyone who may choose to go to Farringdon-street, Gravel-lane, Linchouse, or some other places on a Sunday will see that it is real. Ragged churches are in fact a success. This is the justification of the movement, and, as the committee say,—

It is one of the primary objects of the society to provide for the missionaries suitable places in which to conduct public services. It is quite necessary to do this, as the destitute and criminal population of the metropolis are practically excluded from all respectable churches and chapels. This arises partly from the inadequate or unsuitable accommodation provided for them in existing places of worship, and partly from their own peculiar habits of life, and consequent aversion to religion. This society was, therefore, established with the especial object of promoting the public worship of God amongst those who live in the dark shadows of poverty and crime. And since many will not leave these retreats, it was necessary to go to them in order to reach them at all. In order, therefore, to supply to such persons the opportunity for public worship, special services have been held in rooms hired for the purpose, the rent and expenses of which have been more or less defrayed by grants from the society. The services are mostly of a missionary character, and are conducted by some responsible agents, chiefly by city missionaries, and sometimes by clergymen and ministers. There are now sixty stations in various parts of the metropolis where grants have been made towards the institution and support of such services.

This movement is conducted at a very small expense, the total expenditure of last year being only 414*l.*

We notice that Field-lane is not included in the *Ragged School Union*, but we find that it is now an institution in itself, where all departments of "ragged" work—very respectable work it is, however—is carried on, as anyone may find who chooses to call in the very ugly but clean buildings in the old Farringdon-road.

We ought not to omit from this selection the *Whitechapel Refuge* for the Homeless and Destitute Boys and Shoeblack Society, now sixteen years old, through which no fewer than 522 shoeblacks are engaged. Then there is a school where industries are taught, the chief of which are brush-making and paper-bag making. We are told that the "boys work hard, and their earnings form no inconsiderable portion of the income of the school."

X.—MISCELLANEOUS.

Are there any more ways of the higher human nature assisting the lower? There are a hundred other ways: but it is possible that it may be found that the lower human nature often assists the higher, or at any rate, that the assisted and the assistants—to coin a new but convenient word—are on a level. This is the case with the *Governess's Benevolent Institution*, about which, when we had read the report all through, we said to ourselves, how glad we should be to add to the funds for the distressed and decayed of this class! So we should say of the various associations for the relief of the deaf, the dumb, and the blind. How little is done, and how much the more requires to be done! Very beautiful is the exhibition of Charity in these cases. Her form is radiant because her heart is full. And this is the secret of all radiance in charity as it is in religion.

How many more associated efforts we might notice! They crowd upon us. There are chapel-building societies, some of which do harm as well as good, by stereotyping creeds and by manufacturing interests without the life to support them. There is that admirable institution, the *Congregational Pastor's Insurance Aid Society*; there is the *Society for Promoting the Due Observance of the Lord's Day*; and there is the *Young Men's Christian Association*. Let us mention, also, the *Strangers' Friend Society*, full of charity, without one atom of sectarianism or even of nationality. There remain, however, from amongst these and others two or three societies which have special work. The *Evangelical Alliance* is one. No one can question its magnificent object, but many are obliged to question its present success. Many things must happen before there can be a sincere alliance between all Evangelical Christians. This society started with great *éclat*, which appears to have gradually declined. Still, there is nothing like holding up the flag which you have adopted; and one of these days, no doubt, the flag of the Evangelical Alliance will be hoisted at the top of the present belligerent towers.

Then, we have the *Peace Society*, teaching the grand old Gospel with which the advent of the Saviour is identified. Let us say a word about this; for, if its programme could be fulfilled, an era of blessedness would dawn upon the world. This society has never, under its present secretary, been inactive, and the wonder is that the secretary finds himself capable for all his work. Naturally enough—though it ought not, in one sense, to be so—the members of the Society of Friends are the principal supporters of this institution. The influence of the society is more real than apparent, and it would be found, on close investigation, that it has had more to do with European politics of late years than Englishmen generally are apt to suppose. By its direct or indirect influence, the feeling has grown up in favour of arbitration instead of war for the settlement of international disputes; and we may, we think, attribute to it the disposition to settle the American difficulty in this manner. This society holds many hundreds of meetings throughout the year; its publications are very numerous, and its income very small. But, extent of income and extent of usefulness do not always go together.

Reference to this society leads us to say that there is no earnest thought or feeling which does not find response, in one way or another, through co-operative organisation. Last, therefore, amongst the miscellaneous associations, let us mention the *Society for the Liberation of Religion from State Patronage and Control*—a religious society, although it is not always found amongst the religious lists. But our readers know this institution, and perhaps believe as we do, that the fulfilment of its objects will do more to serve the cause of Christ in this country than any other event. By the accomplishment of its purpose all the other religious societies would feel the impetus of a new life, because the standard of duty proclaimed by law would give way to the law of love proclaimed by the Gospel.

We have not reviewed the whole of the religious societies. It was not our purpose to do so. They are so numerous that a mere catalogue of them, with the bare statements of objects and incomes, would nearly have filled our space. We have, however, endeavoured to indicate the leading lines of Christian and benevolent enterprise, and to give the reader some idea of the work that is done, the means that are employed in doing it, and the expenditure of money which is involved.

Let us say first, for ourselves, upon a review of the ground we have traversed, that we are more than satisfied with what we have observed. We believe that there is nothing like abuse of any kind connected with any of the religious societies. They are worked, as far as our examination will enable us to judge, with strict economy, and, for the most part, with marvellous aptitude and ability. It may seem that some societies are unnecessary; but the fact is that all are necessary, and must be so, that can find support. They are an outcome of religious feeling and sentiment. No doubt there is an element of manufacture in what is obtained, and in what is done; but this is inevitable in human organisations. More spontaneity is the required element; and, in fact, there should be nothing but spontaneous support of any religious organisation. We may be growing to this state, but we have not reached it. Yet it seems to us that religious societies have helped us all towards its ultimate realisation. They assert with a hundred voices the claims of Christian duty, and show how obedience to the law of duty is always and amply rewarded.

We have endeavoured to calculate the revenues of all the societies, and we judge that their gross receipts amount to rather more than A MILLION AND A QUARTER STERLING, of which the Foreign Mission Societies absorb the greater proportion. Absolutely this is a large, but relatively it is a small sum. A few noblemen in the House of Lords, or a few Lancashire manufacturers or London merchants, could supply the whole of it out of mere "unnecessary expenditure." When this fact crosses us, it may be supposed that it is difficult not to agree with John Wesley, that it must be wicked to be rich. But this is a hard and unchristian rule, although the whole of the work we have sketched might be trebled from the superfluities of the rich, and multiplied a hundredfold by ordinary Christian self-denial. When shall we thoroughly learn that selfishness is the root of most sin, and that self-abnegation is the root of Christian character and honour?

SEVENTY-THIRD ANNIVERSARY of the RELIGIOUS TRACT SOCIETY.

The PUBLIC MEETING will be held in EXETER HALL, on FRIDAY EVENING, May 3rd, the Chair to be taken at Half-past Six o'clock by JAMES C. STEVENSON, Esq., M.P.

The Rev. Canon BARDLEY

Will address the meeting on the Necessity of the Christian Element in Literature.

The Rev. Dr. TYNO, of New York,

On the Work of the North American Tract Society.

The Rev. G. D. MACGREGOR, of Paddington Chapel,

On the Publications of the Society during the past Year.

HENRY LEE, Esq., of Sedgley-park, Manchester,

On the Society's Work in Italy and Spain.

The Rev. C. D. MARSTON, M.A., Rector of Kersal,

On the Work in France, Germany, and other parts of Europe.

The Rev. W. O. SIMPSON, M.A., of the Islington Circuit,

On Tract Work in India and China; and

The Rev. ADAMA VON SCHLUTEM, of Amsterdam,

On the Work in Holland.

Admission Free.

BRITISH AND FOREIGN SCHOOL SOCIETY.

The SIXTY-SEVENTH GENERAL MEETING of this SOCIETY will be held on MONDAY, May 6th, 1872, in the LARGE SCHOOLROOM, Borough-road.

The Chair will be taken by the Right Honourable the Earl RUSSELL, K.G., at Twelve o'clock.

The ANNUAL EXAMINATION of the BOYS' MODEL SCHOOL will take place on the morning of the same day, commencing at Ten o'clock. Earl RUSSELL will preside.

Tickets may be obtained by application at the Society's House, Borough-road.

A. BOURNE, Secretary.

LONDON MISSIONARY SOCIETY. SEVENTY-EIGHTH ANNIVERSARY.

The Directors are gratified in announcing to the friends of the Society that they have made the following arrangements for the ensuing Anniversary:—

Monday, May 6th.

1. Morning.—PRAYER MEETING at the MISSION HOUSE, Blomfield-street, specially to implore the Divine blessing on the several services of the Anniversary, at half-past Seven o'clock.

2. Afternoon.—ANNUAL MEETING of DIRECTORS and DELEGATES, at Three o'clock.

Tuesday, May 7th.

1. Evening.—FETTER-LANE WELSH CHAPEL.—Sermon in the Welsh language, by the Rev. Thomas Davies, of Llandilo. Service to commence at Seven o'clock.

Wednesday, May 8th.

1. Morning.—SURREY CHAPEL.—The usual Annual Sermon will be preached by the Rev. Griffith John, Missionary from China. Service to commence at half-past Ten o'clock.

2. Evening.—WESTMINSTER CHAPEL.—A Special Sermon to Young Men and others, will be preached by the Rev. Alexander Raleigh, D.D., of Harecourt Chapel, Canonbury. Service to commence at Seven o'clock.

Thursday, May 9th.

1. Morning.—EXETER HALL.—Annual Meeting of the Society. Chair to be taken at Ten o'clock by Alfred Rooker, Esq., of Plymouth.

Sunday, May 12th.

SERMONS in the VARIOUS METROPOLITAN CHAPELS.

Tickets for the Meeting at Exeter Hall may be obtained at the Mission House, Blomfield-street, Finsbury.

Mission House, Blomfield-street, Finsbury, April 26, 1872.

COLONIAL MISSIONARY SOCIETY.

The THIRTY-SIXTH ANNUAL MEETING of the COLONIAL MISSIONARY SOCIETY will be held in the WEIGH-HOUSE CHAPEL on the EVENING of THURSDAY, 9th May.

The Rev. T. BINNEY will occupy the Chair, and Addresses will be delivered by the Rev. T. Jones, Swansea; the Rev. Henry Simon, London; the Rev. Alfred Rowland, LL.B., Frome; J. P. Clarke, Esq., Montreal; and F. Allport, Esq., London.

The Chair will be taken at 6.30 p.m.

ALEXANDER HANNAY, Secretary.

18, South-street, Finsbury, 23rd April, 1872.

IRISH EVANGELICAL SOCIETY.

The ANNUAL MEETING of the IRISH EVANGELICAL SOCIETY will be held (D.V.) on WEDNESDAY Evening next, May 8th, in WEIGH-HOUSE CHAPEL. CHARLES REED, Esq., M.P., Treasurer, will take the Chair at Half-past Six o'clock.

The following are expected to address the meeting:—T. McClure, Esq., M.P., Rev. George Martin, of Lewisham; Rev. J. Hiles Hitchens, of Eccleston Chapel; Rev. E. R. Conder, M.A., Leeds; Rev. W. M. Statham, of Hull; Rev. A. Morrison, of Belfast; Rev. C. Clemance, M.A., of Nottingham; Rev. Philip Colborne, of Norwich; and other gentlemen.

TURKISH MISSIONS AID SOCIETY.

President—The EARL of SHAFESBURY, K.G.

"The object of this Society is to further the cause of Christian Missions in the lands of the Bible, and throughout the Turkish Empire, not by sending Missionaries from this country, but by enabling those already engaged in the work to multiply the number of native evangelists, pastors, and teachers."

Secretaries—Rev. Henry Jones, M.A.; Lieut.-Col. Lawford.

Bankers—Messrs. Ransom and Co., 2, Pall Mall East.

Office—18, Adam-street, Strand, London, W.C.

ANNUAL MEETING, FRIDAY, May 10th, at 2.30 p.m., EXETER HALL. Chairman, the EARL of SHAFESBURY. Deeply interesting information will be given with reference to the progress of the Gospel in Turkey and Persia.

ANNUAL SERMON, by Rev. Dr. LEITCH, of Wigton, Cumberland, in MARYLEBONE PRESBYTERIAN CHURCH (Rev. Donald Fraser's), Bryanston-square, on SUNDAY, May 12, at 11 a.m.

BRITISH SOCIETY for the PROPAGATION of the GOSPEL among the JEWS.

SEVENTY-NINTH ANNIVERSARY.

On FRIDAY EVENING, May 10th, at Seven o'clock, a SPECIAL PRAYER MEETING, to seek a blessing on the subsequent Services, will be held in the Society's Rooms, on the First Floor of 96, Great Russell-street, when all friends of the Mission are cordially invited to attend.

On MONDAY, May 13th, the ANNUAL MEETING will take place in FREEMASONS' HALL, Great Queen-street, Lincoln's-inn-fields. The Chair to be taken at Half-past Six p.m. by Lord ALFRED SPENCER CHURCHILL. The Revs. Aubrey C. Price, B.A., Donald Fraser, D.D., Theodore Meyer, and Louis Herschell have kindly engaged to speak.

HOME MISSIONARY SOCIETY.

The FIFTY-THIRD ANNUAL MEETING of the Society will be held (D.V.) on TUESDAY EVENING, May 7th, in POULTRY CHAPEL. SAMUEL MORLEY, Esq., M.P., Treasurer of the Society, will take the Chair at Seven o'clock.

The Rev. Dr. Edmond, of Highbury New Park; Rev. Dr. J. W. Healy, President of Straight University, New Orleans; Rev. J. Morris Jones, of Lewisham; Rev. Dr. Parker, of Poultry Chapel; and Rev. W. Thomas, of Leeds, have engaged to take part in the proceedings.

EVANGELISATION SOCIETY, 18, BUCKINGHAM-STREET, STRAND, W.C.

This Society has been established for several years for the purpose of co-operating with ministers and others in promoting Evangelistic work throughout the country. All expenses are paid when necessary. The meetings to be held on neutral ground when possible. Evangelists of all ranks in life go out for this Society. As long a notice as possible is requested. Apply to the Honorary Secretary, 18, Buckingham-street, Strand, W.C.

ABORIGINES PROTECTION SOCIETY.

This Society was established in 1837 for the protection of the weaker races of mankind. Information with regard to its proceedings may be obtained from Mr. F. W. CHESSON, the Secretary, 7, Adama-street, Adelphi, who will also be glad to receive the names of gentlemen desiring to become members.

PALESTINE EXPLORATION FUND.

The work of the SURVEY of the HOLY LAND demands the support of all classes interested in the elucidation and illustration of the Bible. All subscribers of half a guinea and upwards are entitled to receive the QUARTERLY STATEMENT, devoted not only to the work of the Fund, but to the record of Palestine exploration generally. The subscribers are invited to send in their names to the Secretary, from whom all information can be received, at the Office, 9, Pall Mall East, S.W.

By order,

W. BESANT, Secretary.

WOMAN'S MISSION TO WOMEN.

The work of the FEMALE MISSION to the FALLEN, in connection with the REFORMATORY and REFUGE UNION, is entirely carried on by Christian Female Missionaries, who seek to rescue the fallen of their own sex.

FUNDS are much NEEDED to sustain the work. The accounts for the financial year have just been closed, and left nothing in hand to carry on the Mission.

Bankers—Messrs. Ransom, Bouverie, and Co., 1, Pall-mall East, S.W.

CHARLES R. FORD, Secretary.

No. 24, New-street, Spring-gardens.

HOME FOR LITTLE BOYS, near Farningham, Kent.

Patrons—Their Royal Highnesses the Prince and Princess of WALES.

Funds are very urgently needed to feed, clothe, educate, and train to habits of industry the 300 Little Boys in the ten Family Homes. Boys are admitted free by election of the subscribers, or on payment of £15 a year by benevolent persons. Many boys have been thus admitted. Annual subscriptions to sustain the Homes are especially asked for.

ROBERT HANBURY, President.

W. H. WILLIAMS, Treasurer.

A. O. CHARLES, Honorary Secretary.

Office, 78, Cheapside, E.C.

Bankers—Messrs. Smith, Payne, and Smith, 1, Lombard-street.

HOME FOR LITTLE BOYS, near Farningham, Kent.

The ANNIVERSARY FESTIVAL will be held at the LONDON TAVERN, on THURSDAY, the 9th May.

Chairman—

The Right Hon. the Earl of SHAFESBURY, K.G.

Dinner at Half-past Six o'clock. The Committee will be happy to forward invitations to ladies and gentlemen wishing to attend the Festival.

A. O. CHARLES, Honorary Secretary.

Office, 78, Cheapside, E.C.

ORPHAN WORKING SCHOOL, Haverstock-hill, N.W. Instituted 1768.

380 Orphan Children are now under care.

400 can be accommodated.

2,742 have been admitted.

The CHARITY is greatly in WANT of FUNDS, depending upon voluntary contributions for three-fourths of its annual income. Donations and subscriptions will be thankfully received.

JOSEPH SOUL, Secretary.

73, Cheapside.

All the accounts are open to the inspection of Governors.

URGENT APPEAL for the ORPHAN POOR.—The ALEXANDRA ORPHANAGE for INFANTS, Hornsey-rose, is greatly distressed for WANT of FUNDS. It has 108 infants, but there is ample room for 200. It is intended to receive 400. The Charity has no endowment, is greatly in debt, and depends entirely upon benevolent support.

Contributions are very earnestly solicited, and will be thankfully received.

JOSEPH SOUL, Hon. Sec.

Office, 73, Cheapside.

The Orphanage is open to visitors.

CONGREGATIONAL SCHOOL, LEWISHAM, for the EDUCATION of the SONS of MINISTERS.

The following were the Successful Candidates at the Election on 30th ult., Samuel Morley, Esq., M.P., in the Chair:—

W. H. Gee	3,004	C. H. Ault	2,595
R. Stevens	2,837	T. J. Leslie	2,503
H. O. Noyes	2,805		

JOSIAH VINEY, Hon. Sec.

THE HOSPITAL for SICK CHILDREN, 48 and 49, Great Ormond-street, Bloomsbury.

Patron—Her Majesty the QUEEN.

Special Appeal on behalf of the Building Fund.—The Committee very earnestly solicit CONTRIBUTIONS to the fund for building the central block of this Hospital, now commenced in Great Ormond-street. The new portion will contain 109 beds, and be completed before the old hospital is pulled down.

The Charity is not endowed, but depends entirely on voluntary support.

SAMUEL WHITFORD, Secretary.

Bankers—Messrs. Williams, Deacon, and Co.; Messrs. Hoare; and Messrs. Herries, Farquhar, and Co.

CANCER HOSPITAL, Brompton, and 167, Piccadilly, W.—SUBSCRIPTIONS will be most thankfully received for this Hospital, which is free. Diet required to be most generous, and medicines of the most expensive kind.

Treasurer—G. T. Hertelet, Esq., St. James's Palace, S.W.

Bankers—Messrs. Coutts and Co., Strand, W.C.

By order, H. J. JUPP, Secretary.

NATIONAL INSTITUTION for DISEASES of the SKIN.

Physician—Dr. BARR MEADOWS, 49, Dover-street, W.

Patients attend at 227, Gray's-inn-road, King's-cross, on Mondays and Thursdays, and at 10, Mitre-street, Aldgate, on Wednesdays and Fridays. Mornings at Ten; Evenings, Six till Nine.

Free to the necessitous poor; payment required from other applicants.

THOMAS ROBINSON, Hon. Sec.

MORNINGTON CHURCH, HAMPSHIRE, STEAD-ROAD.

Rev. GEORGE J. PROCTOR, Pastor.

SERVICES on SUNDAYS at 11 a.m., and on THURSDAY EVENINGS at 7.15.

LARGE (furnished) BEDROOM Wanted, a few Miles out by a Middle-aged Gentleman, engaged in the City daily from 10 to 5. If in small farm-house or nursery-ground, near boat or rail for town, probably permanent at moderate terms.—Address, "CAROLUS," Office of this paper.

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TICKETS, available for one or more passengers, by any train, steamer, or diligence of the route, any day, by the Brenner, Mont Cenis Tunnel, the South of France Coast route, or by any of the Alpine passes, to BRINDISI, and all principal cities of Italy.

COOK'S CIRCULAR TOURS, for all points of interest, available for 30, 40, or 50 clear days in Italy.

COOK'S MAY TOURS to the WALDENIAN VALLEYS and other principal parts of Italy, to be personally conducted by Mr. Thos. Cook and assistants, leaving London May 6th.

COOK'S TOURIST and EXCURSION TICKETS, available for one or more passengers, by any train, steamer, or diligence, to all the principal points of interest in Holland, Belgium, the Rhine districts, France, Switzerland, Italy, Bavaria, &c., will come into operation for present season on May 1st.

COOK'S HOTEL COUPONS for over 100 first-class Continental Hotels, at 7s. 6d. per day; for Eastern Hotel, 13s. per day.

DIRECT SINGLE JOURNEY TICKETS to all parts of Italy and the East, and to Holland, Belgium, Germany, Switzerland, Lyons, Marseilles, Cannes, Nice, Mentone, &c., available for breaks of journey at all chief places.

Full particulars in "Cook's Excursionist," published April 20, price 2d.; by post 3d.

COOK'S TOURIST OFFICE, 98, Fleet-street, London.

MIDLAND RAILWAY.

TOURIST ARRANGEMENTS, 1872.

Arrangements for the issue of FIRST, SECOND, and THIRD CLASS TOURIST TICKETS

will be in force from 13th May to 31st October, 1872.

For particulars see Time Tables and Programmes issued by the Company.

JAMES ALLPORT.

Derby, May, 1872.

LONDON.—SHIRLEY'S TEMPERANCE

HOTEL, 37, Queen's-square, Bloomsbury, W.C.

Beds, from 1s. 6d. Plain Breakfast or Tea, 1s. 3d.

See Testimonials, of which there are a thousand in the Visitors' Book.

"We are more than satisfied; we are truly delighted to find in London so quiet and comfortable a domicile. We shall certainly highly recommend Shirley's to all our friends."—J. ROBERTS, Bourne.

"As on all previous visits, I can testify that this is the most comfortable home I find when away from home."—W. B. HARVEY, Frome.

"After visiting various places in England, I have come to consider Shirley's (in view of its combining the greatest comfort and respectability, with the most moderate charges) as the Temperance Hotel par excellence."—J. K. KARCHER, Toronto, C.W.

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